

This number contains the opening chapter in THE MORAL LEADERS OF ISRAEL, by Professor Willett, the Christian Century's Sunday-school lesson for Bible Classes

THE CHRISTIAN CENTURY

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A Christmas Editorial

"The Christ—My Christ"

Our Readers' Opinions

On

Church Unity in Smaller Places

The Disciples and the Religious Press

The Need of Cultivating the Devotional Life

News of the Churches

THE NEW CHRISTIAN CENTURY COMPANY

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Voices of Commendation

Educators and Pastors Praise Dr. Scott's "Life of Jesus"

Orthodox and Accurate

I have known Dr. Loa E. Scott for several years and know her ability and good sense. She would not allow a book of inferior quality to be published over her name.

The fact that she has written "The Life of Jesus" is enough for me to know about the book before recommending it. However, I have examined it very carefully and find it a most helpful book not only for the Bible-school teacher, but for any one who wants to study the life of Jesus as recorded in the Gospels. So far as I am able to judge it is orthodox and accurate. The lessons are well divided, clear-cut and comprehensive.

I am pleased to note its pedagogical value. The questions are not answered by a word or a single statement, but the answer must be discovered from the Scriptures by looking up the references. This will beget a familiarity with the Word that is most important and valuable. If one will simply read this little volume and look up all the references he will know the life of Jesus as he has not known it before.

For so-called teacher training work, or graded lessons, or for acquiring a general knowledge of those facts in the life of Jesus which all should know, I can heartily recommend this volume which has been built in class before it was put in book form.

I wish Dr. Scott would build another book on the "Acts of the Apostles" and one on the "Epistles" and wish that all Bible-school pupils might be drilled upon all three books. Call it catechism if you like, but if the pupils in our Sunday-schools knew these facts as they should we would have more intelligent church members and fewer would fall away.

JOHN BAXTER,
Canton, O. Sup't Public Schools.

Wise Choice of Material

The general outline of "The Life of Jesus," following Burton and Matthews, is familiar, and I know of none better. Dr. Scott has put into the book with each lesson, just such material, in the notes, as will be essential to the average pupil, even adult, in connection with the study of the biblical context. I find these notes admirable.

The plan of placing well directed questions at the end of each lesson to stimulate thought, and as a means of systematic review, has been found profitable to both teacher and pupil. Dr. Scott has shown excellent discernment in this part of her work.

The Reviews covering each of the nine periods are well planned and seem comprehensive.

If there had been inserted at the beginning of each new period an outline of the entire period, as the American Institute of Sacred Literature has done in its courses, and a complete resume in outline at the conclusion of the study, the book would have left little to desire for graded Bible-schools and private study classes.

I shall take pleasure in introducing the work to my next class in The Life of Christ, and in commending it to others.

Springfield, Ill. F. W. BURNHAM.

Admirable Outline Study

I have just gone through Dr. Loa Ermina Scott's new book on "The Life of Jesus," in fifty-two lessons. It is a most admirable outline study. It contains just the kind of work we ought to be doing in our Young People's and Adult classes. Am glad this very successful teacher has thus given us the fruits of her work and experience.

Decatur, Ill. O. W. LAWRENCE.

Expected Much—Not Disappointed

Since the first announcement of the appearance of "The Life of Jesus," by Miss Loa Scott, I have been anxious to see the book. I was Miss Scott's pastor for three years, and knowing her ability as a teacher, I expected something worth while from her pen. I have examined the book very carefully and I have not been disappointed. The book does not profess to be a readable story of the life of Jesus. Perhaps enough of these have already been written. The book does not profess to be a scholarly treatment of the material contained in the four gospels. Perhaps there is no great demand at the present time for any more works of this character. The book

does profess to be a simple arrangement of the facts of the life of Jesus, so grouped as to form fifty-two lessons, and judged from this point of view, the book meets a real need. The beauty of the book is that it is an outline and cannot be used apart from the Gospels themselves. I would like to see this book used by a class in our Sunday-school in the near future.

Cincinnati, O. A. W. FORTUNE,
Walnut Hills Christian Church.

Questions Reveal the Teacher

"The Life of Jesus," by Loa Ermina Scott. With some degree of care I have examined this Sunday-school text book. Its arrangement is excellent. Its choice of material, remarkable—as much for what is omitted as for the rich material included. One feels the reserve power of the writer and that only the best ideas have been selected from a whole, full store-house, rather than the attenuation of platitudes, found in many commentaries. The questions, at the end of each of the 52 lessons, reveal the teacher. The book, as a whole, is comprehensive, and constitutes the basis for careful teaching in the life of Jesus. I commend it to our earnest teachers most heartily.

Pittsburgh, Pa. JOHN RAY EWERS.

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG
PEOPLE'S AND ADULT BIBLE
CLASSES

Just Off the Press

INTRODUCTION BY PROFESSOR E. B.
WAKEFIELD OF HIRAM COLLEGE

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

Price, 50c. In Quantities of 10 or More,
40c Each.

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A Simple, Connected Story

I have examined with much interest and pleasure Dr. Loa E. Scott's new work on "The Life of Jesus," a text-book for Sunday-school scholars and Bible students. Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study. The use of it in the Sunday-schools will accomplish two needed results.

It gives a simple connected story of the life of Jesus. With the old methods the continuity of events is so often lost, that, to the ordinary mind, the impression of a life is very vague. The life of Jesus is the one vital thing in Scripture study.

The simple outline of the human life really lived in Judea, Galilee and Perea becomes the basis for the orderly arrangement of all future knowledge of the acts and teachings of the Master. This basic knowledge has the effect of inviting and alluring further and deeper investigation. However profound the research and knowledge, this first study will have helped the scholar.

Cleveland, O. HARRIS R. COOLEY.

Scholarly and Popular

I know of no book on the subject so admirably adapted to its purpose. It is not the product of an attic philosopher, but has been wrought out of long practical experience with average men and women, by a scholar, and a lover of folks. This is why the author shows such a fine appreciation of what the average person in the Sunday-school needs. While the book is scholarly it is popular and its matter accessible to the ordinary man. Each lesson presents in vivid outline just sufficient information to whet the appetite for more and inspire further research. The book is so gotten up that it will tempt no one to make it a substitute for the study of the Gospels; on the contrary, it will compel the study of the Gospels with new zest. In this particular the book excels.

Any class faithfully using this book will acquire a clear, comprehensive outline of the Life of Jesus; and better than this, a well rounded knowledge of his life; and best of all a vision of Jesus himself.

Cleveland, O. J. H. GOLDNER.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Christ—My Christ

AS THE FULFILLER OF THE OLD TESTAMENT EXPECTATIONS, JESUS IS *THE* CHRIST. AS THE FULFILLER OF MY SOUL'S EXPECTANT HOPES, HE BECOMES *MY* CHRIST.

There is a world of difference between these two ways of regarding Jesus. Let us at this birth-time of our Savior consider it well.

The expectant temper of the Hebrews made them unique among the nations. They faced the future; others faced the past. Their Golden Age was yet to be; the Golden Age of other peoples lay far back in dim and half-forgotten history. The Hebrews stood on tiptoe looking for the revealing of the strong arm of God.

In their hopes of national deliverance, their prophets taught them to center their expectations in a man, a leader, the especially chosen and anointed of God, the Messiah, the Christ.

So that at the time Joseph and Mary were going up to Bethlehem to be taxed, the Messianic expectation had become an intense and absorbing passion in every faithful Hebrew's breast. There was everywhere in the nation a sense that the fulness of the times was come, that the Messiah was at any moment likely to appear.

In the presence of this vast social expectancy, so intensely personalized in each man and woman and child, it was a grave and serious matter for Jesus to claim to be the Christ. He was cautious, therefore, about the manner in which the announcement should be made to the people, and he often forbade his disciples saying anything about it outside their own circle.

But it was an equally grave and serious matter for any man to acknowledge that Jesus was the Christ. Such a confession went to the roots of his moral nature. All his personal hopes, all his nation's hopes, the most sacred feelings of his race, were involved in that Messianic ideal. To confess any personage to be that One meant complete self-commitment to him.

Therefore, when Simon said at Caesarea, "Thou art the Christ," it was no marvel that Jesus responded in solemn ejaculation, "Blessed art thou, Simon, son of John."

Likewise, when, on the day of Pentecost, Peter wished to thrust his message home to the quick of the people's conscience, he declared that this same Jesus whom they had crucified was both Lord and Christ. And when his argument prevailed with them and they, pricked in their hearts, cried out, it was a tremendous moral asseveration for them to own not simply that they had murdered a man, but that he whom *they* had slain was none other than the Christ for whose coming they and their fathers had been looking.

But we of today live in an entirely different world. The ideas that control us are not the ideas that controlled the Jews in the time of Jesus. There is with us no such expectation of a Messiah as possessed them.

To say, therefore, that Jesus is the Christ may mean no more than a statement of a historic fact. It may lack entirely the moral and vital quality which such a confession had in apostolic times.

And it is just here that the richness and adequacy,—the divinity,—of Jesus is revealed. He met and satisfied the prophetic expectation that burned in the social mind of the Hebrew race. He fulfilled their prophets, their great voices which urged them never to lose heart in the direst oppression because God would provide them a leader who would at last deliver them.

Born in a manger in Bethlehem that great Christmas night, he was first of all the Jewish Christ, answering to and fulfilling the prophetic hopes that thrilled through all their history and their social thought.

Born in my soul in Chicago this Christmas night, he speaks direct to me and I own him as *my* Christ. I own him as mine because he answers my problems, he satisfies my hopes, he fulfils the prophecy of my nature.

This is not a mere mystical word we are saying. There is a prophet in each of us, calling us away from our sordidness, our materialism, our soft contentment, our grief, our guilt. Idealistic voices stir through our inner experience and urge upon us, albeit ever so vaguely, the things that are pure and holy.

And these prophetic voices prepare the way for Christ's coming. He could not enter our lives had we not been prepared by these intuitions, these vision glimpses, these vague, uncertain hopes, any more than he could have come to Israel without the heart of the nation having been first prepared by Jeremiah and Micah and Ezekiel and Isaiah.

Here is this longing to know God.

Our hearts are not wholly ignorant of Christ's revelation even before he comes to us. There is in the human soul a thirst for God like that which drives the hart to the water brooks. Blurred images of him flit through our minds.

We cannot pass through the searching, turbulent experiences of life without at least the wish for God finding a voice within us. Job knew that his Vindicator lived, though he could not find him.

Even our reason, that stiff crutch by which lame faith is sometimes helped and sometimes hindered—even reason makes out a certain kind of case for God without the help of a Savior.

But when Jesus is born in our experience, all these outreachings of our hearts for God are satisfied. The questions of our hearts are answered in him. He is reason's Reason. The uncertain outline of God's being takes on definiteness in his presence. God must be like Jesus, our hearts declare. To see him is to see the Father.

Thus Jesus becomes Christ to us—he becomes *my* Christ when he passes out of a past history into the actual meanings of my life and stands to me for God.

Or, here is this quest of our hearts for happiness.

Instinctively we feel that we were made for joy, when the voice of pessimism is heard in us saying that all is vanity, there surges up a prophet's voice within us declaring that the world *must* be good, that there *must* be satisfaction, that life is worth while, that the untoward is not basic nor final, but that goodness and justice are basic and final.

Man is incurably hopeful. The disillusionized is the rare exception. Human nature is thus prophetic; it faces the future; it expects the better day; it looks for the coming of the Lord.

And when he comes, this human nature recognizes him as the answer to its craving for happiness. Every soul to whom he has truly come has found joy in him and his way of living.

He makes us see that our real happiness lies not in our circumstances or our possessions or our star, but in ourselves. He shows us the joy of losing our lives in the loving service of others and finding it again in companionship with God.

And as Jesus gave Israel so much more than their vague prophesies called for, so he more than fills full the prophesies of our inner nature. We call for happiness; and he gives us blessedness, a peace that passeth understanding.

So, also, these inner prophets of the soul speak of immortality.

The hope of immortality is irrepressible. No tenable proof of another world has ever been devised. A "scientific demonstration" is as remote as ever. Yet we hope with quenchless expectation.

These foregleams of the life to come find fulfillment and reassurance in Jesus. He is the best answer to our questioning hearts. As he comes, all these prophetic yearnings run out to meet him. He matches them with his own faith, by which he lives the eternal life here and now.

And not by his own faith alone, but by his own character also, he completes and fulfils our hopes of the immortal life. Can it be, our souls ask, that we live in a universe which produces such a soul as Jesus, and straightway, in three and thirty years, destroys it?

Our inevitable answer is that he still lives. And if he, then also others whom he takes to be with him and to behold his glory.

At this birth-time of our Lord may our hearts, humble and poor as Bethlehem's inn though they be,—may my heart be open to receive him, the Christ of Israel—and *my* Christ, too.

Social Survey

BY ALVA W. TAYLOR

The Golden Road—A Rare Story by a Disciple Minister

Down at the little city of Paris, Mo., is one of the most brilliant young pulpитеers among the Disciples. He is more than that, he is a pastor of rare organizing ability and every inch a man's man. A handsome and finely appointed thirty-thousand dollar church is a sort of living testimonial of his people's devotion to the gospel he preaches, and if there is another town of eighteen hundred in the West that can show as fine a temple of worship, it can boast of very few rivals. When Frank Waller Allen was in college, he wrote a story and sent it to one of the leading magazines. To his astonishment he received a check for it. He says it nearly ruined him. But he recovered and spent five years reporting police court news and other things that gave him an insight into life such that, to say the least, did not injure a versatile personality nor narrow a Christian faith that finds its chief inspiration in the needs of a modern world. In the early twenties he essayed a book. He thinks it is crude, but others think it a rare little romance of love and nature. It is called "Back to Arcady," and in it figure with almost lyrical touch the fortunes of a rose garden, a fine old southern gentleman and an imaginative, musical young girl, all woven into a sweet romance with other folks to make up the dramatic personae. That was several years ago and the little volume is still called for, as a new edition gives evidence. Now comes a new story. It is also a rare story and as fresh as the dawn of the morning. Again nature plays across its pages, a mystery enshrouds it with a fascination right up to the last chapter, the inner thoughts and outward pranks of a boy and a girl dance through it with humorous glee, other folk play their necessary part, but chiefest of all is the gypsy soul of a nature lover who turns out to be "L'Abben of the Church of the Street" when not on the road with his wondrous soul of poetic love of all things nature has made. But to tell more would be to tell too much. It is a beautiful story, beautifully printed by Wessels & Bissel of New York, and the fact that ten thousand are already sold is proof of value. A more appropriate Christmas present would be hard to find.

A Great Labor Conclave

A more sane, sober and impressive object lesson of the results of democracy could not well be found than that given in the recent meeting of the American Federation of Labor held in St. Louis. For two weeks, problems of organization and questions of moral and material interest were discussed, and there was an intelligence, freedom of discussion, and deliberative type of conclusion that testifies eloquently to the ability of the workingman as a citizen. The Federation represents 2,000,000 men, and there are several large unions not members. Thus it will be seen that union labor counts, with its wives and children, about one-seventh of the population of the land. There was not a single case of drunkenness during the convention, and no attempt made, as last year, to introduce a resolution condemning anti-saloon activity. It had been freely whispered that certain trades were going after the official scalp of Treasurer Lennon, because of his active fight on the saloon, but he was re-elected with no opposition. Samuel Gompers, the grand old man of unionism, was elected President for the twenty-ninth time, with no opposition. The Socialists made no convention fight this year and have decided that if they ever win in its ranks it must be by converting a majority of the members in the local unions. "Syndicalism" was voted down and many jurisdictional tangles straightened out. Resolutions were passed favoring the right to vote in the District of Columbia, endorsing the political acts of the British Trade Unionists and of Mr. Lloyd George, and in favor of woman's suffrage. Not a single vote was cast against this last. Legislation against the injunction was demanded and government appropriations for waterways without a guarantee of free wharves denounced. A canard to the effect that President Gompers had taken a position against negro labor unionists was purely sensational. He was appealing for exactly the opposite in asking that every race be given equal opportunity to reach the same standards of life and labor.

The Call of the City Siren

The new census shows no decrease in the cityward flow of population. The "Back to the Farm" movement either has not yet taken firm hold, or it is unavailing to stem the tide cityward. The rich returns on corn and cattle for the past few years have not called the youth from his desperation to get into the city. The telephone, rural mail delivery and farm automobile have not been able to convince the multitudes of the greater desirability of the plebian life. Even the rich corn lands of Illinois show decrease. If ever soil yielded wealth, it is in the black corn belt of that state and, indeed, of that whole belt of black land reaching from Indianapolis to Topeka and beyond. Yet forty-nine Illinois counties actually decreased in population, and that state's gain has been made by the great city of Chicago. Kansas shows no different story, and Iowa, Nebraska and Indiana do not much more than hold their own. Missouri has decreased in her older and richer counties and increased in her newer lands in the southern section, where land is cheap. Oklahoma, Texas and the great Southwest, as well as the far West, show increases, but it has been largely the removal from more expensive farm districts to new land that has brought it about. It is not "Back to the Farm," but out to the cheap land that has done it. Canada has received many, but they, too, have been largely farmers going to cheaper land and more of it. Uncle Sam sent some 115,000 across to the Canadian Northwest last year, while Canada sent 75,000 to us, largely, no doubt, to our cities. In the South, where agriculture is being marvelously revived, the cities outgrew the country districts. No doubt the supplementary report on the increase of renters on the farms will be a surprise, and that on the increase in the size of farms will seem to outrage all the calculations regarding the decrease in acreage with the increase in national population. One farmer now, with the help of horses and machinery, does the work of two or three men of a generation ago, and we are tending toward richer farmers and more tenants.

Reviving Two Old Issues

Two old issues may be revived in forthcoming tariff revision. One is the reciprocity that Jas. G. Blaine so brilliantly advocated years ago but which bourbonistic tariff stand-patism defeated with scornful derision. The other is the revision of one schedule at a time, which Wm. M. Springer of Illinois advocated in the House in the Fifty-second Congress. His bills were derisively dubbed "pop-gun" legislation and ignored in the Senate. The reciprocity of interests between us and Canada will keep the first issue to the front but may not avail to effect legislation immediately. The fact that the President is committed to the Springer plan of revising a schedule at a time may lead to actual revision of some of the most notorious of the Payne-Aldrich iniquities—such as those on wool and rubber. When the Democrats gained the Senate with the election of Cleveland they forsook the Springer innovation and enacted the Wilson bill—quite as much a subject of jugglery as most of the tariffs. Revision of a schedule at a time makes the issue clear and settles it on its merits, while wholesale revision obscures issues and allows trading between those who have favors to ask for the industries of their districts. Gen. Hancock said the tariff was a local issue. For that reason it will clarify matters by compelling Congressmen to vote yes or no on each separate schedule instead of hiding behind a party contention and ignoring real revision. It will reduce log-rolling to a minimum and reveal the "local" nature of the tariff issue by putting men who advocate revision on principle on record when the schedule to be revised affects their constituents. The tariff on wool has taxed woollens out of the poor man's wardrobe. The cheaper clothing, though advertised as all wool, has little or no wool in it. Even apologists for the Payne-Aldrich bill make a hesitating defense of that schedule. It furnishes the point of least resistance and the most feasible opportunity for Democrats and Insurgents in the Senate to get together. If the House majority will present a moderate revision, but one that goes to the root of the evil, it ought to serve as the entering wedge for a correction of the worst of the tariff abuses.

An Antidote for the Preacher

Most preachers take the denominational paper, or two or three of them perhaps, and occasionally a broad-minded man will be found taking those of other denominations. The wonder of the denominational paper is that a man whose speech excites no special comment gets a wide hearing as soon as he begins to write for the publication that has a hold upon his religious communion. Especially will his columns excite interest and be well thumbed and much spoken of

if he attacks some heresy or some well-fixed and widely accepted practice of that particular body of believers. How refreshing it is to turn to such a magazine as *The Survey*. Every preacher should take it for a double purpose. He should know what is being constructively done to make society better through the efforts of organized charity and benevolence and he should take it as an antidote to denominational ossification and theological attenuation. If he has no denominational loyalty he should champion the cause of some organization toward which he has a sense of loyalty. If he has no theology he should quit the ministry until he finds one. But if he has nothing more than these he misrepresents Christianity by his lop-sidedness and *The Survey* will help him to get an appreciation of humanity's need of things that neither theology nor his denomination are supplying. It may also help him to make both his theology and his denomination more useful by humanizing the one and enlisting the other more in charitable and less in sectarian causes.

The *Survey* now has about 13,500 regular subscribers. The ordinary journal claims five readers to every paid subscriber, but every reader knows the claim will not hold good. But it will hold good on *The Survey*, no doubt, for a larger percentage of its subscriptions are for libraries, reading rooms, clubs, settlements and committees than most journals can show. It is conducted at a loss which philanthropic folk supply. It is reliable, informing and heartening. Graham Taylor's monthly *Industrial Survey* is worth the subscription price. Such studies as that made of Pittsburg are to be multiplied. It is a clearing house for sociological information, and every minister should read it. The *Survey* is published at 105 E. 22d St., N. Y. It costs but two dollars per year and is worth five.

A Social Survey

It is not its mission to treat the theoretical phases of sociology or deal with the moot questions that may be involved in the political or religious implications of the social question. It is a constructive journal dealing with the social, civic and charity work that actually counts outside of all partisan or sectarian lines. There is no class of people except the inherently selfish but that could coöperate in its endeavor. Such a task as that undertaken in the Pittsburg *Survey* is epoch-making. It brought a great industrial city under the sociological scalpel and microscope, and analyzed conditions. It was a startling revelation and a story almost beyond belief was instantly accepted as evidence upon which a revolution in the social welfare of a city is being based. It is now proposed to carry such work into many other places and along other lines and to engage a staff of writers and investigators who can tell the truth about how the urban populations live in a manner that will gain such attention as the more sensational articles on high-finance and political crookedness have done. While the world is busy about its daily tasks and content to walk in its conventional pathway, it is never unmindful when it is told how its neighbor is living and how it might help him to a better manner of life by giving him a better chance. It then asks only "how can we do it?" The *Survey* proposes to answer the question by pointing out the means at every man's right hand for answering it. Its work is now carried to the larger public through a press service that supplies social news of this ameliorative type to more than 100 dailies and weeklies. This list will doubtless grow into hundreds as it is better appreciated.

The weekly issues of the magazine brings all the news, well edited, about the campaigns against disease, such as the great tuberculosis crusade, about housing reform in the cities, charity organizations, juvenile courts, treatment of alcoholism, the relation of the church to social problems, protection for workmen, accident insurance, sanitation of cities, city beautiful and city efficient plans, new plans for and accomplishments in social research, and in fact are encyclopedic in information on social questions and otherwise.

Temperance Notes

If one-third of the cost of crime, poverty, insanity and uncollectible debts comes from drink—surely a conservative estimate—the total cost to government is twice all it collects from liquor taxes and revenue.

In its zeal to save the trade by abolishing the "bad" saloon, Bonfort's Wine & Spirit circular becomes very frank and says: "The saloon as conducted is a nuisance, a stench in the nostrils of society and a disgrace to the wine and spirit trade."

Another liquor paper, *Beverages*, sees the handwriting on the wall and frantically cries out: "In less than ten years from now the retail liquor business will be quite as honorable and morally

unobjectionable as the restaurant or hotel business, or it will be abolished." We have no doubt as to which if that be the alternative for the leopard cannot change his spots.

The Liquor Dealers' Protective Association is an organization for the defense of criminal members of the business. In advertising its merits to the "trade" it cites its work in Danville as an example of its effectiveness and claims to have saved 105 out of 136 from conviction. Its boast should be an effective testimony to the law abiding.

The Harvest of the Years

The careful business man is able to estimate with a good degree of accuracy the profits and losses of the year. His standard of measurement is fixed. His assets are objects which can be seen and handled. He can show to the world, if he chooses, what he is worth. The profits and losses of the soul are estimated with greater difficulty. The standards of judgment vary from year to year for the growing character. It may require years to reveal the value of an experience. Therefore we ought to moderate the feeling of pride which we have in the achievements of the past year and there ought to be a star of hope in the darkest hour of failure. The future may compel us to revise our judgments of profit and loss.

There are certain virtues which the good man displays in varying circumstances. The strengthening of these during the year is cause for gratitude and praise. Courage is an essential element in every good life. Courage is the militant virtue. It renders effective all the others. The direction it takes depends upon time and place. The savage and the barbarian displayed their courage in war. They risked their lives in order to kill their enemies. The Christian is commissioned to save life. He is under obligation to risk property, reputation, and life for the sake of teaching men the ways of peace and justice. There is no basis for satisfaction with ourselves if we have saved money by being inhuman and have kept the friendship of the world because we have more regard for the world's praise than we have for justice.

The virtue of self-control goes along with that of courage. The man who has something to do and the courage to do it needs to subdue his passions and his ambitions. The Master lays his restraining hand upon the vigorous and impulsive, not that he may hinder activity, but that he may direct it to its proper goal. To the one who rages against injustice, he says, "Give attention to causes. Change the conditions of living and change the hearts of men. Your violent words do no good. You are right in feeling indignant, but let your indignation be expressed in well matured plans and in persistent efforts to put your sentiments into laws, customs and institutions." What is left undone today the self-controlled man will do tomorrow.

If we are genuinely Christian, the habit of looking for the moral element in every situation will increase in strength year by year. We do not stumble upon the right. We train ourselves to see the opportunities that are always present to the morally alert. To complain that opportunity to do good is lacking is to expose our poverty of mind and heart. There is service to be rendered wherever two persons live within reach of each other. To serve in the conventional way may be denied to some of us. For this we should be thankful. There are as many ways of being useful as there are human beings in the world. We cease to be Christian when we look for a rule for every act of service.

Those who would restore primitive Christianity as the universal religion, must give to friendship the first place in their thought and conduct. Miss Jane Addams writes of "the wonderful fellowship, the true democracy of the early church that so captivates the imagination. The spectacle of the Christians loving all men was the most astounding thing Rome had ever seen. They were eager to sacrifice themselves for the weak, for children and for the aged; they identified themselves with slaves and did not avoid the plague; they longed to share the common lot that they might receive the constant revelation. It was a new treasure which the early Christians added to the sum of all treasures, a joy hitherto unknown to the world—the joy of finding the Christ which lieth in every man, but which no man can unfold except in fellowship. These early Roman Christians received the Gospel message, a command to love all men, with a certain joyous simplicity. The image of the Good Shepherd is blithe and gay beyond the gentlest shepherd of Greek mythology; the heart no longer pants, but rushes to the water brooks." Does this picture of early Christianity have meaning for us? Is such a fellowship reasonable? Have we such a religion as the early Christian had?

The "One and Only" Church

Just what degree of earnestness inheres in the union protestations made by the Episcopal Convention at Cincinnati no one is yet capable of judging. The Churchman (New York) represents the liberal evangelical interpretation, while The Living Church (Milwaukee) adheres yet to the strictest construction of the canon law and tradition. It is impossible for an outsider to get at the true inwardness of the sentiment now fermenting in this communion.

A puzzling instance of bigotry which to our mind nullifies all recent union talk is found in a recent issue of the Milwaukee organ. It reports two instances in which Episcopal pulpits were opened to other than Episcopal clergymen. In one instance a Baptist minister had been permitted to preach in one of their churches in Texas. The other is the case of a union Thanksgiving service held in the Episcopal church at Owosso, Mich., in which "a Baptist minister read the 'opening service,' a minister of the 'Church of Christ' read the first lesson, a Congregational minister the second lesson, the Creed and a prayer was taken by the rector of the parish, the sermon preached by a Methodist minister, and another prayer and the benediction assigned to still other varieties of minister, to us unknown."

Of course there is very little that is worth saying to Church people on this subject (the editor continues). No doubt the rector of each of these parishes acted in perfect good faith. He supposed he was doing something useful. He only forgot that lawlessness is not a step toward unity, and that he who would bring all Christian men into one body must first set an example of obedience to constituted authority for himself. By introducing new misunderstandings he made Church unity more difficult. Whatever might formerly have been said of "exchange of pulpits," the House of Bishops has now unanimously ruled against it, and any clergyman who permits an outside minister to "officiate" in his church, does so in the face of the canon law prohibiting it, which he has promised to obey. For if the unworthy defense be set up in any such instances that the service held was not one before "a congregation of this Church," and thus one not subject to the Church's canon law, one must, of course, demand that the rector explain why and by what right his own congregation was ousted from its parish church on a Sunday or on Thanksgiving Day, and an alien congregation, such as was willing to trample under foot the law of the Church whose courtesy had been extended to them, was intruded in their place.

We simply refer to the matter to remind Churchmen at large that such incidents as these do not represent the mind of the Church, as the Church corporately has shown by her legislation, her traditions, and the living voice of her episcopate; and to remind the younger clergy not to give way to generous impulses toward "unity" without first assuring themselves that they will be acting in harmony with the law and with the mind of the Church.

In another part of the same paper an editorial writer says, "We do assert, without fear of successful contradiction . . . that we are the only American Catholic Church in this land. There is the Roman Catholic Church, The Greek Catholic Church, and a great company of American Protestant Churches, as the word is commonly used. But the Church of the Prayer Book is American and Catholic both; and, please God, she shall be so described."

This temper finds its affinity in a long article in the Baptist Standard (Dallas) of the same date. The following quotation will give the curve of the writer's mind:

I have studied the Bible and ecclesiastical history, and find that the people who are called Baptists, are the only people who through all the ages have stood for the authority of the Holy Scriptures as the only infallible rule for their faith and practice. . . . In reading history I find that the Baptists are perpetuating the sum of the moral and spiritual forces of the followers of Christ, and they have been doing this through all the ages: and the "Lo I am with you even unto the end" is being verified every day. For many hundreds of years the Baptists were the only people who perpetuated the moral and spiritual forces of the past. If I did not believe that the other denominations had in their doctrines and practices elements of error, and that they had departed from the teachings of the Word of God I would as soon belong to one denomination as another. But I believe they all have elements of error in their doctrines and practices and that they have departed from the plain teachings of the Holy Scriptures.

It is hard to believe that this is the prevailing temper of either the Episcopalian or the Baptist communion. Certainly, if this represents the attitude of any considerable portion of these bodies the day of unity is farther off than many of us dream, and there yet remains much work to be done in establishing the elements of unity.

There are two programs, insistence upon either of which makes Christian union a fatuous and impossible hope. One is the proposal that all non-episcopal ministers be re-ordained; the other is the

proposal that all non-Baptist Christians be re-baptized. Neither of these proposals will ever be accepted by Christendom, and ought not be.

The primary lesson in Christian unity is to learn that your own sect is not the one and only church. Until a communion has learned this lesson it comes with poor grace to be assuming leadership in the enterprise of bringing God's children together.

Editorial Table Talk

Pastoral Patience and Tact

It is a not uncommon thing nowadays for the minister to denounce those who do not rush forward to do whatever he proposes. The minister tries to make up for his own lack of organizing power and of patience in teaching by abusing those who do not live up to his standard of service. He does not make his plans for five, ten, or twenty years, but imagines that he can transform a community within six months or a year. When you find a minister of this sort, you find a man who cannot deal generously with those who think their own thoughts and must have time to consider the facts upon which their conclusions are to be based.

The Team-Work Campaign

That is a capital plan, projected by the Brotherhood of Disciples, to tour the country in behalf of all the missionary and benevolent interests of the church. Announcement is made on another page of this issue. The Foreign, American and State missionary societies and the Church Extension Society, the Benevolent and Ministerial Relief associations, and the Brotherhood itself—all these will be represented on the same platform in at least thirty-six leading cities from Buffalo, N. Y., to Ft. Worth, Texas. The object is to present these enterprises directly to the men of the churches. And this should be a challenge to every pastor and informed churchman to see that the men are gotten out when this "platform" of specialists strikes the town. It is a chance of immense importance to flood the minds of church men with light. It is not a money-raising tour. It is a fact-scattering, a knowledge-creating, a vision-kindling, a fellowship-cultivating enterprise. It isn't proposed to take much of the men's time—not an all-day session, but a banquet at noon or evening, when five speakers will address the company under the toastmastership of the Brotherhood representative. There'll be singing and laughter—and, in face of the facts with which these leaders will confront the men, there'll be prayer, too. This project has captivated the imagination of The Christian Century and with a whole heart this paper urges that every city visited make it a great affair. The one thing needed is to get the men together, to get the now indifferent men around the same banquet table with the now enthusiastic men and something good will happen—there's no doubt of that.

Chicago to Entertain Quadrennial Council

Chicago is indeed to entertain the Quadrennial meeting of The Federal Council of the Churches of Christ in America in 1912. There has been some such talk in the air for some time, but now the official announcement has been made by the secretary of the Central district, Rev. C. E. Bacon. The Chicago Federation Council was joined in its hearty invitation to the national organization by the united ministers' associations and the Association of Commerce. Mr. H. A. Wheeler, President of the latter body, told the ministers the other day that the business men would coöperate with the churches "to make the hospitality worthy of Chicago." It is expected to make this gathering one of great dignity and power. The tentative stage of the Federation movement is rapidly passing. The Philadelphia meeting of 1908 engaged itself in perfecting an organization and facing it in the right direction. Since that time much real work has been done. More and more clear are the problems and opportunities becoming to the minds of the leaders. The Commission on the Church and Social Service has turned up enough problems of itself to give significance to the gathering that deliberates upon them. Problems of Home Missions are coming to the fore, and the more radical talk about Christian unity, so widespread and so persistent during the past year, will lend to practical Federation measures the appearance and assurance of a conservative program. All the Chicago evangelical churches will unite heart and soul in making the Council as big an event for America as the Edinburgh Conference last summer was for Christendom.

Some Books I Have Found

And Why I Bought Them

BY ERRETT GATES.

The most serious short-coming of Richardson's *Memoirs* of Alexander Campbell, which includes also all that we know of Thomas Campbell, is the want of references to the original sources for his information concerning the early life of these men. After we reach the period of their career in America we are not so dependent upon the record of the *Memoirs*, and after 1823 and 1830 we have the *Christian Baptist* and *Millennial Harbinger*, and an increasing biographical and periodical literature as sources of information independent of Richardson.

Did the Campbells leave behind them a personal narrative of events in their lives in Scotland and Ireland? Did Richardson make a journey to Ireland before writing the *Memoirs* to collect material for his work? I have never heard these questions answered. Without knowing anything about the facts in the case, I should say, after going over the ground in Ireland, that he never personally traveled from place to place where the Campbells spent their lives until coming to America.

Many Inaccuracies in Memoirs.

I have found many inaccuracies in the *Memoirs* as to distances between places; but most provoking of all, vague, general statements where an investigator on the ground needs definiteness. I did not realize how much vagueness there was in the early part of the *Memoirs* until I began to ask for definite information as to times and places. And these seemingly unimportant details sometimes involve very important conclusions. For instance, the date of Thomas Campbell's entrance into the University of Glasgow, and his entrance upon his theological study at Whitburn, in their bearing upon his licensure to preach and his activities while living at Ballymena. Did he or did he not preach while living there? The assumption all along has been, and the vague implication of the *Memoirs* has been taken to mean that he was minister of a seceder church at Ballymena in 1788 when Alexander was born.

In a former letter I gave my reasons for believing that he was not preaching during his residence at Ballymena, but rather teaching school. He would not be allowed to preach until he was licensed; and he would not be licensed until he had made some educational preparation, and probably not until he had taken some theological training. But we have in Richardson no definite statement as to the year in which he entered the University, or the Theological Hall of the Seceders at Whitburn, or when he was licensed or ordained. We have just three dates fairly well fixed in the *Memoirs* in the Old World life of Thomas Campbell: 1763, the year of his birth; 1788 the year of Alexander's birth, though this is disputed; and 1798, the year he was called to Ahorey. What he did or where he was between these dates we are not definitely told.

Dissatisfied With Unauthenticated Statements.

During all my study of the life of the Campbells I have been dissatisfied to lean upon the unauthenticated statements of the *Memoirs*, and was hoping to find records here in Scotland that would take me back of Richardson's information, so that his statements could be verified and his information added to. In some respects this hope has been realized.

There are three classes of literature I have

been in search of in Scotland and Ireland this summer: (1) original records of local churches and of transactions of presbyteries and synods; (2) histories of Seceder churches and schools, and doctrinal statements of their faith and practice; (3) the works of various religious leaders and teachers, the founders of parties, in Scotland and Ireland during the eighteenth century.

Of the first class that I went in search of are the records of the Irish Seceder Presbytery of Market Hill, of which Thomas Campbell was a member, and by which he was ordained and finally dismissed to the Chartiers Presbytery in Pennsylvania. To my very great disappointment I found that these records have been lost. They may yet be found, and I have put myself in correspondence with the Irish Presbyterian Historic Society with this expectation in view.

Minutes Locked in Vault.

The next most valuable original records for fresh information concerning Thomas Campbell, are the minutes of the Scottish Associate Synod, which had jurisdiction over the Irish Seceder Presbyteries. It was before this Synod that Thomas is said to have appeared in 1805 to plead for the right of the Irish Burghers and Anti-Burghers to unite. These minutes are now in the possession of the United Free Church Council and are locked up in a bank vault here in Edinburgh for safe keeping. I shall have something to say of the nature of their evidence in a later letter.

Of the second class of literature I have found and purchased some very interesting and important works, and have had others given to me, for the library of the Disciples' Divinity House.

1.—*History of the Presbyterian Church in Ireland*, by Prof. James Seaton Reid. 3 volumes.

I found this work in Belfast. It is now out of print and can be obtained only in old book shops. It is the standard work on the subject. It is the only copy I have seen in all my searching of old book shops in Belfast, Glasgow and Edinburgh.

2.—*History of the Secession Church*,

3.—*History of the Missions of the Secession Church*, both by Rev. John McKennan, D. D.

These books are out of print, and are the most valuable histories in their special fields. They cover in particular the branch of the Presbyterian church to which Thomas Campbell belonged.

Annals and Statistics.

4.—*Annals and Statistics of the United Presbyterian Church*, 1 volume, 708 pages, large 8vo., by Rev. Wm. McKelvie, D. D.

This is a rare old volume of great importance in the history of non-conformist Presbyterianism in Scotland. It is also out of print. One of the most interesting features of it is the lists of Seceder theological students. Richardson in the *Memoirs* says that Thomas Campbell studied in the Seceder Theological School at Whitburn under Dr. Archibald Bruce, but he does not say during what years he was in attendance. This work of McKelvie's puts the name of Campbell among the eight students in Dr. Bruce's class in 1792. Several interesting inquiries are raised concerning Campbell's school attendance by this single item of information.

5.—*Annals of the Original Secession Church*, by Rev. D. Scott.

This is similar in scope to the previous work, but deals with a different branch of the Seceder church. There still exist a few congregations of the Original Seceder's in Scotland. Dr. D. Hay Fleming, one of the most

eminent living Scottish historians, author of the new work on the *Scottish Reformation* is a member of this body. It has been my great privilege to spend several evenings in his library of 7,000 volumes, principally on Scottish Covenanter history, looking over with him the source books of Scottish history. He has one of the keenest and most scholarly historic minds I have ever become acquainted with, and his recent work is a marvel of fresh research.

Seceder Educational History.

6.—*The United Presbyterian Divinity Halls*, by Dr. Landreth.

This is an educational history of the Seceder churches. In the early days of the Secession, the churches were too poor to afford buildings and professors for the training of young men for the ministry, so they appointed the best qualified of their pastors to do the training. The students came to him, wherever he happened to live during the eight weeks of summer vacation, and spent this time in his house in theological study. The church required five of these eight week sessions. In this way the church saved the extra task of a separate theological school. They were obliged to make better provision later, in a regularly organized and special theological faculty. Thus Thomas Campbell was obliged to come to Whitburn near Edinburgh, where Dr. Bruce, the appointed professor, was minister of a church, for his five sessions of eight weeks.

7.—*History of the Secession Church*, by Dr. Thompson.

8.—*History of the Relief Church*, by Dr. Struthers.

9.—*Testimony of the Seceders*, authorized by Synod.

10.—McCrie's Statement of Seceder Doctrine.

11.—*The Practice of the Free Church of Scotland*.

12.—MacPherson, "*Doctrine of the Church in Scottish Theology*."

An Estimable and Valuable Acquaintance.

13.—*A History of the Irish Presbyterians*, by William Thomas Latimer, M. A. pp. 559, 8 vo.

By chance I got into correspondence with the author of this book, during the summer, and received from him the gift of a copy of his book. He has been of inestimable service to me in the selection of literature. He knows more about the Campbells in Ireland, than any man I have met on this side of the water. In his study of the Seceders in Ireland, he labors under the same disadvantage as all other students, the loss of the original records of the Associate Synod and Presbyteries.

14.—*Marrow of Modern Divinity*, by Edward Fisher.

This is the book that introduced the "Covenant Idea," of the Federal Theology into the Scottish church.

15.—*The Covenant of Grace*, by Thomas Boston. It was Boston, who did more than any other Scottish preacher to acquaint the Scottish church with the Covenant Idea.

16.—*Memories of Greyville Ewing*, by his daughter.

It was to this man Alex. Campbell was sent with letters of introduction, when he came to Glasgow to study. Ewing was one of the Haldanean preachers and greatly influenced Alexander.

Edinburgh, Scotland.

(Continued next week.)

Something more is required of a man than living in all good conscience. He must not only live up to his moral judgments; his moral judgments must be right.—Robert H. Speer.

"English and American Life"—A Comparison

What a Staunch Britisher Thinks of His Own and Our Customs and Ideals

BY H. A. PROCTER.

One of the unexpected discoveries made by the American traveler in England, is the unanimity with which the British people regard, not simply their reigning sovereign, but the institution of monarchy itself.

One of the most incisive disputants of the superiority of American ways of government with whom our patriotic sentiments clashed, was Rev. H. A. Procter, minister of the Disciples at Lancaster. Mr. Procter is an Englishman, educated at Bethany College in America, knowing thus the mind of America at first hand. In response to our request, he has written an article comparing the two peoples. Whatever one's views may be the thoughtful words of Mr. Procter will prove wholesome reading.—EDITORS.

The factors that comprise a nation's life are so many and various it is difficult to make impartial comparisons between one nation and another. There is a great deal of misunderstanding between the citizens of England and America concerning the national life of these two countries. National pride obscures a true estimate of a nation's worth. Englishmen and Americans both consider themselves the greatest nation on earth, whereas neither is the greatest. Each is greater than the other only in some respects. In area, wealth and population America is greater than the British Isles. In empire armaments and overseas commerce England leads the world. The one country is small, compact and insulated, the other is large, diversiform and cosmopolitan.

America's growth is at once the wonder and admiration of the world. Her cities have arisen so rapidly that it seems as if an Aladdin's lamp had brought them into being. England has grown, but like the growth of the acorn, slow and continuous. Her customs, castles, and cities speak of age. Everywhere is visible the dead hand of the past. Precedent, heraldry, royalty—all speak of long continuous association with the past. Amidst all the turmoil of European war and the uprising of strong and vigorous nations, the magic girdle of the sea has preserved her ponderous ways and racial customs even to this hour.

Strenuousness and Simplicity.

If America has exhibited to the world the meaning of the term "strenuous" surely England has incarnated in herself "simplicity" for no other nation blends so harmoniously the factors that compose a normal life. And the most surprising thing of all is that this little island, conservative and insular, should exert so great an influence on all the nations of earth. Whatever injustice may have been done through the mistakes of an imbecile king the priceless Anglo-Saxon heritage of blood, law and literature given to the United States should ever be remembered with grateful feelings by our cousins across the sea.

If you are tempted to criticise our old world ways, do not forget our history. If you have no sympathy with our government and monarchy remember that there is no nation that possesses such stability or whose laws are so successfully carried out. If our overseas policy seems aggressive the treatment of subject nations is temperate and just. As Kipling says, "if we have bound the cannibal it was for the purpose of feeding him with better food. If we have put our feet on the neck of the incorrigible father we desired to raise his children to a higher seat."

I have mentioned England's insular position as a reason for her conservative ways but

there are other factors which contribute to the seemingly paradoxical absurdities that puzzle the vast army of Americans who each year invade our shores. To properly understand England one must study the history and traditions of our national life, for what ever exists now is the outgrowth and development—the result—of a slow evolutionary process which has been at work for centuries. At one time there were only nomadic tribes with no central government or fixed place of abode. Then came the "mark" system of tribal life, which continued until the Roman "emphyteusis" method supplanted it which in turn gave way to "feudalism."

The Scheme of Government.

This system was firmly planted on English soil by William I. In exchange for military services he gave large stretches of land which are held by the descendants of these robber barons who are called earls, barons, lords. They own about three-fifths of the soil which on their decease passes to the eldest son with



Rev. H. A. Procter.

the title and seat in the upper house, popularly known as the House of Lords. There are then in the government of the country three classes: The royalty, lords and commoners. The people enact, the lords revise, and the king sanctions all legislation except financial measures which are solely in the hands of the House of Commons. The English corresponds to the American system with this difference: the senate and president are elected, the House of Lords and the king rule only by right of birth, they are not elected by the people.

There is, however, a strong movement at work to revise the character of the second chamber so that birth will not be the only qualification for a seat in the House of Lords. The majority of English people think that no legislative body should be beyond the control of the ballot. Many wise and beneficent measures have been retarded because of the clash of interests between these noble

landowners and the landless commoners. The lords have prevented the control of the drink traffic, taxation of land values, home rule for Ireland. They have driven the people from the land to the cities, causing poverty and misery and the deterioration of the race. At last, however, the outraged conscience of the public mind has made itself heard and a committee has been formed of all parties in the commons to take action with the view of remedying this state of things.

Why England Wants a King.

While the hereditary principle is the great argument against the House of Lords, paradoxical as it may seem, the hereditary idea in the monarchy is one of the chief reasons of its continuance. It is considered by statesmen and people that the best interests of the nation are served when the highest office in the land is non-competitive and out of reach of envious aspirants. This is the reason why England still has a king.

There is a great deal more in this reason than is apparent at first sight. If England secures salvation from the glamor of personalities and the quadrennial political spasm of a presidential election and makes issues, not men, the purpose of an election then the mind of the people is better able to impartially consider the questions that decide the destiny of the nation. In America the question is, "Who is to be president?" In England "What shall be made law?" In America the ballot determines the election of a man, in England the adoption of a principle. The personal element obtrudes so much into American political affairs that the judgment of the voter is warped. All interest dies down when the man is elected and revives only when the political firecrackers announce the beginning of the whirlwind tours of the new candidates for the White House. Besides this, we think that the upkeep of royalty costs far less in time, money, and energy, than the stagnation of trade, the stoppage of mills, and the feverish excitement of the nation incident to the election of the chief executive of the United States.

If our royalty makes us objects of compassion to the American tourist, American politics puzzle and confuse the English observer. On the surface there are in the United States all the elements of a revolution which should be to the twentieth century what the French revolution was to the nineteenth. On the one hand here is a nation recruited from every race in the old world and remarkably agile and intelligent. On the other there is developed to the highest point the problem which is the problem of our age, the violent contrast between wealth and poverty and the aggregation in a few uncontrolled hands of vast power, financial, political and social.

America's Helplessness.

Here is a people faced with a problem—an intelligent people, a people fully equipped with democratic institutions through which to enforce its will but its will is not enforced. There is a great deal of restless muttering but the discontent fails to find direction and energy is dissipated without turning a wheel of reform. The tyranny of America's uncrowned kings, the "trust bosses," is more despotical and ruinous than European monarchy and infinitely more injurious. And the sickening thought is that these bosses often stand as pillars of purity. It is a curious fact that these reform administrations never hold office a second term. There is no apparent cleansing of the Augean stables.

The plain truth of the matter is that the

uously when in office. The beneficiaries change with the parties but the system remains the same whatever the label. They are too easily tempted by highly worded appeals to the ephemeral bursts of crusading zeal, but then they merely change persons; the system still goes on producing its inevitable

fruits. The citizen concludes—until the next spasm of virtue attacks him—that corruption is necessary and only an apparent evil. Does the fault lie in Democracy?

We are waiting for the national conscience of America to awake. We believe that into the hands of the Republic, God has placed a

people to consummate his will but until America can prove to the world her freedom from corruption and exhibit purity in her municipal life, England will still retain her conservative ways, her kings and pageantry and all the rest. We may be old fashioned, perhaps it were better so.

Chicago

A Converted Russian Priest's Work Among Fellow-Countrymen

BY ORVIS F. JORDAN.

It was a discovery of no small significance to our Chicago work when Daniel Protoff appeared in Chicago last spring. He had become acquainted with the Disciples at Anderson, Ind., through the ministry of T. W. Grafton and found the Disciples of Christ to hold his views of the Christian religion.

Daniel Protoff was the son of a Russian priest of considerable standing in the Orthodox church in Russia. He had been educated for the priesthood himself, having studied at a number of the leading universities. He had been a student in Moscow, St. Petersburg, Vienna, Athens and other places, mastering ten or twelve of the languages commonly used in that part of the world.

A Conventional Priest.

So able was he, that he was chosen to defend the Russian pilgrims in the Holy Land from the aggressive work of Protestant agents. He describes himself in this period as the conventional priest with no special interest in vital religion other than the merely professional interest. It was contact with the earnest pilgrims that first touched him with a sense of the real inwardness of our holy religion. While in Palestine, he found himself won over by the teachings of the gospel and he finally renounced the Orthodox church. Going to Turkey he was imprisoned for a time but was finally excommunicated and put on a ship bound for Egypt, being told he ought to dwell in "the land of sin."

Here he became an agent for the British Bible and Tract Society and represented this society at Port Said. After resigning this position, he came to the United States where he graduated in a Lutheran seminary and became a minister for the Lutheran church in Pennsylvania. On account of his street preaching, he was brought before the ecclesiastical authorities and told that this device was of Methodist origin and would not be tolerated. After this he began a careful examination of the different Protestant bodies until he found the one which seemed to him to realize most fully the New Testament ideals.

Appointed a Task in Chicago.

He was put to work last spring by the Chicago Christian Missionary Society. His first work was purely that of investigation. He visited every slavie colony in the city. With remarkable insight he would select the social leaders in the different groups and would soon be exercising a considerable influence there. His possession of the languages enabled him to converse with the Bulgarians, Poles, Croatians, Germans, and many other nationalities besides his own.

The first of October, Mr. Protoff opened a night school in the heart of the Ghetto for the Russian colony there. Though Jews and Russian Christians hate each other, the ties of common language draw them together in our American cities. Thus it happens that 6,000 Russians live in the heart of a colony of 40,000 Jews, most of whom also speak the Russian tongue. The night school had the endorsement of the Russian priest, Rev. Mr.

Alexandroff, who had no illusions with regard to the nature of the enterprise, but who was liberal enough to prefer seeing his people in a Protestant school rather than in the saloons. With a parish of 15,000 people, the largest depending upon a single minister in the city of Chicago, he has had no time for such enterprises. The night school flourished from the first and now has an enrolment of 118.

Associating Russian Young Men Together

Another of the interesting enterprises of our missionary was the organization of a



Daniel Protoff.

Russian Christian Association. This organization had as its function the study of the New Testament. The young men who composed it were most enthusiastic and the secretary laid off work for a whole week at its beginning to promote the organization. While it is too early to expect definite converts, there can be no doubt that this Bible study, directed by such a leader as Mr. Protoff, would in time produce results that would be most satisfactory to all of us.

In the midst of all this good work, it was a dire misfortune that Daniel Protoff should fall ill. He had been working too hard and was seized with an attack much resembling pneumonia. It was discovered, however, that the deadly tubercular bacilli were getting a start, though the illness was only in its incipency and proper care might ward off the attack. Though realizing his danger, Mr. Protoff has continued at his post every night save one all fall, aided at times by other workers who did most of the speaking.

Chicago's Gracious Concern.

His friends, however, following out the advice of physicians, have persuaded him to accept passage home to Russia to rest and recuperate for a season. It is like the kindly heart to be found in Chicago Disciples that this arrangement was consummated.

He has not seen his mother in fourteen years. This was due to the banishment, which sentence has been removed by the establishment of some sort of religious toleration in Russia. While he has been gone, his father, an army chaplain, high in favor with the government, has been killed and his mother is a widow. His mother wishes to see him, in spite of the discrepancy of religious views, and he hastens to her side with the keenness of expectancy which we can all imagine.

His visit to Russia, however, will not simply result in utilizing the cold, dry climate of Moscow for his physical recovery. It will be the undertaking of a new form of propaganda. His interest has been deeply aroused over the Stundists of Russia, a religious body with 15,000,000 reported adherents. The Stundists hold Tolstoi in high esteem. They have organized a system of doctrine around the New Testament. They practice adult immersion and like the Disciples they refuse all names except the Bible name of "Christian." For this reason the Baptists have not had much success in relating them to the Baptist movement.

Stundists Moving Rapidly.

The Stundists have realized the opportunity under the new regime in Russia and are spreading rapidly. They feel the necessity of a more able ministry than has been possible in previous years and they have organized three theological seminaries, the greatest of which is being established in Odessa. Here Mr. Protoff hopes to have the privilege of teaching for a time. His training in languages and history gives him good ground for such ambition. While here he will acquaint the Stundists with the Disciples' movement and will undertake to bring about some understanding between the two bodies.

We are sure, however, that Mr. Protoff will continue to think of his work so auspiciously begun in Chicago. Perhaps he will return some day to carry it on in a larger way than his health has permitted at this time. If he does, he will find a warm welcome among Chicago Disciples who have appreciated his fellowship through the brief acquaintance that has been made.

The Chicago Christian Missionary Society is now looking around among the Russian groups of Disciples for a man to carry on the night school. It is of the highest importance that one be found. It is the desire and purpose of the society to continue this work if any suitable man may be called to assume the responsibility of it.

The bonds with which Dr. Royal J. Dye bound Chicago Disciples to himself and his work in Africa last year have been strengthened by Mrs. Dye's visits this year. It will
(Continued on page 17.)

Our Readers' Opinions

Christian Unity in Smaller Places

A National Secretary's Opinion

Editors Christian Century:—I would like to talk over with you this entire matter of our message to the over-churched towns, where the Disciples have no congregations, for there is much by way of detail that one cannot well commit to paper. Let me say that I find myself not only greatly interested, but in great sympathy with the project under consideration.

However, it is my opinion that Mr. J. Fred Jones is quite right in his forebodings that such a work would be carried on amid many and serious difficulties. I surmise that suspicions would be entertained as to ulterior motives if one of our missionary boards, whose work is largely to plant new churches, should undertake it. I would be glad to see the thing tried. It occurs to me that state secretaries are more conversant with such situations for reason of the fact that their work requires them to have a more intimate knowledge of the exact conditions in the class of towns concerned. Let the experiment be first tried under the hands of someone in hearty sympathy with it and who has given considerable thought to it, like Mr. J. Fred Jones and the Illinois State Board. If trial in two or three communities proves it to be a good thing, the plan could then be more generally employed, in which case the A. C. M. S. could take it up.

Again assuring you of our sympathetic interest in the matter and of our sincere desire to see the plea of "the fathers" realized, I am,
Very sincerely yours,
Cincinnati, Ohio. GRANT K. LEWIS,

Views of Leading Pastors

Dear Bro. Willett: I read with much pleasure the letter of J. Fred Jones, and the editorial comment upon it in The Christian Century. It is a most happy suggestion. I wish we were wise enough, and enough in earnest, to carry it out in such a propaganda as he suggests. I believe that, if some saintly man among us, whose fidelity to our history and the essentials of our movement for Christian union, and at the same time such a broad mind and deep sympathy with the entire Church of God in the world as to free him from sectarian feeling entirely, could be gotten to enter upon such a pilgrimage through our country, going only to those communities where we have no congregation, pleading with our brethren of other names for the unity for which Jesus prayed, to be realized by them at once, in such measure as they could make practical, it would accomplish an immense amount of good. The very thought of such a possibility ought to thrill the hearts of all loyal disciples of the Master. It would help on the movement so visibly going on over the Christian world toward the unity of the scattered people of God. I would hail it with delight. Sincerely yours,
Kansas City. W. F. RICHARDSON.

My dear Brother Willett: I have read with keenest interest your editorial on the practical suggestion of State Secretary Jones of Illinois. The situation is not over-stated. The most struggling churches are in small villages and country districts. As a rule they are most partisan. The evangelistic campaigns which such individual churches conduct often result in making the convert two-fold more a son of denominationalism than themselves.

The proposed program is Christian and therefore sensible. What else could we do who name for ourselves the peculiar burden of the

division among God's people than that we demonstrate our soul anguish by an act which is manifestly unselfish?

Will such a messenger be welcomed? What if he is not? If the program is right, if the messenger goes with prophetic urgency sent by a people who have the spirit of Jesus' intercessory prayer—whose is it to demand results? It is enough to do right. It ought to be freely confessed that such a messenger will be disappointed, be often unwelcomed and misunderstood. What else could be expected from the partisan education of generations past?

But given the man with culture and wisdom and spiritual grace, he will be heard. Such representative ought to receive the commendation and authorized approval of the executive leaders of some of the stronger denominational bodies if he is to hope to win any large hearing for his message. Such an endorsement should precede a visit to any community. It would disarm prejudice and command respect for a preliminary hearing. The present foundation for Christian union among the Episcopalians and kindred movements among other communions including our own council on Christian union could do no more immediately practical work than to lay hands of commission upon some chosen spirits and set them to this work. Personally I do not believe that the Disciples of Christ alone could win the respect for such a cause that older communions would command. The sheaves bow down stiffly to Joseph. But if there are none else to go, then let our men hasten to the task for the day of provocation dawneth. Sincerely your brother,
Des Moines, Iowa. FINIS IDEMAN.

Editors Christian Century: The plan proposed by J. Fred Jones for the unification of the existing churches in villages rather than establishing new churches, is admirable. It will require courage, tact and faith, but we have men well adapted to such undertaking. My only suggestion is that we should undertake such a union in the villages where we already have churches, rather than to send men to fields where we are not now represented. The latter plan might be open to the suspicion that we are seeking to gain a foothold by entering into the fruits of the labors of others, without making any contribution to the original investment. Our appeal to such a community would not be wholly free from the charge of selfishness. It might be said that the Disciples have nothing at stake here; however the matter may eventuate they will not lose anything. Let us rather begin with the villages where we already have churches and offer to pool our interests with the other churches. We will gain a hearing then because we have placed ourselves and our interests on the same plane with those whom we seek to influence. There are enough such places for us to try the plan and if it will not work there, then it surely can not be expected to win favor under the handicap of the suspicion of selfishness. I believe the plan will win, but we should begin where we already have churches. I know of no man better adapted to that work than J. Fred Jones. Let him select some community in Illinois where these conditions obtain and go there as the official representative of our Illinois work and direct the proposed union in co-operation with our pastor and those of the other churches. I believe he will be heard for his wisdom and the plan will meet with favor because of its unselfishness. I hope he will try it.

Denver, Colo.

G. B. VAN ARSDALL.

Disciples and the Religious Press

This week's Christian Century is especially good. It is interesting to know what others think of our efforts in the direction of union. I wrote the Outlook and the Congregationalist to inquire why the Disciples were so systematically ignored, and they wrote me about as they did you.—E. B. BARNES, Richmond, Ky.

The broadside of letters in the current number of The Christian Century is in my judgment the most significant thing that has appeared in our papers in many years. The fusillade ought at least to shock us and cause us to rub our eyes and see ourselves as others see us. If emphasis can from this time be placed upon some of the weak spots indicated in the letters, we shall greatly profit by this candid yet sincere estimate of our movement as seen by brethren of other folds.—L. E. SELLERS, Philadelphia.

Dare I step from the mediocre sphere to express appreciation for your recent editorials: most especially the one on "Disciples and the Religious Press." While I have never claimed any but a very inferior place in the work I have often felt greatly embarrassed because of our "rating" among other religious movements. This came through research—finding, as one must, how limited the recognition given in standard works to our position, and the lack of anything worthy along theological lines by our scholars. When I use the term "anything worthy" I mean, of course, anything worthy of recognition beyond our own ranks. I do not find them catalogued with other noted works.

Can it be that this is all the result of our own narrowness of vision and limited effort? When I read those kindly, yet poignant, expressions from men who watch from the peaks of higher thought the trend and worth of religious progress, I can not help but feel the truth of their statements. Those statements should echo through the grotto of our seclusion an awakening warning. They should be as a parable to arouse every Disciple to the fact that "Thou art the man." It is our own fault. The blame lies at our own portal. It seems to me that we need to be more patient and practical in our teaching.—J. NEWTON CHLOE, Greensburg, Kans.

Your communication to the editors reminds me of the fellow who met with a social slight and was emboldened to ask why he was not invited to the party? You compromised your dignity and I regret it. Those polished Christian gentlemen would respect your feelings to the utmost in their replies, and would give you a crumb whenever possible; but you should not take a crumb for a loaf, and if you will read between their lines you will observe that they were impressed by our Topeka meeting as they would have been by an annual gathering of several thousand Dunkards for footwashing, drinking soup and delivering the holy kiss. Your note awakened a sympathy in my heart for those editors because of the indelicate position in which it placed them. They are worthy of more considerate treatment!—L. H. STINE, Aberdeen, Miss.

Your current issue of The Christian Century is very fine. We greatly appreciate your symposium and editorial on "The Disciples and the Press." I, too, looked, longed and sort o' prayed for some half-way adequate recognition of the bigness of the Topeka Convention's spirit, and wondered why it was

not forthcoming. More and more do we appreciate what you and the The Century are doing for us these days.—EDGAR DEWITT JONES, Bloomington, Ill.

I am much interested in the "Disciples and the Religious Press." I want to call your attention to another chance to inquire as to the way in which the religious world represents us.

In George P. Fisher's History of the Christian Church on page 565, is this statement concerning A. Campbell's teaching: "Campbell taught that regeneration is by the word, or truth presented in the Scriptures, through which exclusively, the Holy Spirit exerts his influence, and that in baptism the regeneration of the believer is completed by his personal acceptance of pardon and justification." This statement does not appear to me to interpret A. Campbell correctly. You may be able to set the scholarly author of the history right respecting us. I sincerely hope you will be able to get us in a better light before the Christian world. It is about as hard a task as to get a grafting politician to read the signs of the times. The reason of the growth of our churches has attracted more attention than all our resolutions in conventions. When the denominations see that we have what the people want, they will want it too, just like the politicians. I have a great love for sincere Christians of all communions.—EARL P. KEMPHER, Orrville, Ohio.

Dear Brother Morrison:—In order not to "quench the Spirit," I must tell you how I enjoyed your issue of last week containing "The Religious Press and the Disciples." That's the idea! Let us see ourselves as others see us and help us to correct our faults. Then your expressions on "The Village Church and Unity" are great. I always did admire Uncle "J. Fred" for his good sense and practical preaching and I just want to shout Amen! to what he says and heartily concur in your discussion of the problem.

I shall soon complete my fifth year here in this village of 2,500 and I rejoice to say that the fellowship between the Disciple and other churches here is fervent and pleasant. Two weeks ago it so happened that the other pastors were all out of the city and the folks dismissed and came to our place of worship where they were most cordially received. I thank God that I, with my congregation, have been led out from many sectarian notions and the "cocksureness" of us are it into the larger service which embraces the whole community and does not stop at denominational lines.

Last Sunday evening I preached on "The Baptism of the Holy Spirit." I alleged that we as a people had gone to the extreme in materialism and had fallen short of the spiritual baptism because we like to quibble over a phrase. May I add without desiring to boast that we all rejoiced over the Spirit's presence and the joy of power over sin and enlargement of our vision.

Fraternally yours, A. I. ZELLER.
Cuba, Ill.

Dear Brother Morrison: Coming into the study this morning, I found that issue of The Century containing answers of editors to your letter. I read them with interest. They certainly give a good digest of what some other people think of us.

But I want to commend your wisdom in writing such a letter. I want to tell you also that I am glad you are alive and at work. I am not certain that I agree with you in all points, nor do I need to, in order to love you and help you. I like your spontaneity and independence of utterance. It will help us all and yourself too to find the right way.

I am coming to a serious sense of fellowship with all people who in some way believe in Jesus. In my own personal feelings I am rubbing out division lines. I want simply to refuse to see them. I know I am on the rock and I can afford to wait and be kind, for I know my rock is the rock of ages to which the sons of men are more and more turning their feet.

There are two arguments we may make which no one will try to answer: personal loyalty to Jesus, and a sweet, endless kindness to all Christians, in a spirit so broad and deep that denominations are lost and Christ is all. A first rate gospel never yet came out of a second rate life.—J. M. LOWE, Des Moines, Iowa.

Your clear cut, well-defined inquiry addressed to the editors of religious papers, the answers which that letter has called forth and the publication of the same make up, in my mind, a splendid contribution to the cause we love and plead. We have needed to know, for some years, what those editors have uncovered in their replies. We need to be broad enough to welcome criticism from men of thought and even of prejudice. Bobby Burn's prayer is being answered, for those men have practically received the power to make us "see ourselves as others see us." I congratulate you sincerely.—Yours in the Master's service, I. N. McCASH, Cincinnati, Ohio.

I want to thank you most heartily for the timely article, "Disciples and the Religious Press," in The Christian Century, December 8. You have rendered a splendid service, not only to the Disciples but to the cause of Christian unity at large. The replies to your questions manifest a most excellent spirit. I am grateful for all of them, even for those which contain strictures, which should be faced fairly, dispassionately, and with much heart searching. Personally, I am more concerned in asking myself if these are true, than to wish to combat them. I was specially pleased with the request that several editors made that you give an account of the action taken at Topeka regarding Christian union. Your compliance with this request will put us all under obligation to you.—Yours very sincerely, A. C. GRAY, Acting President Eureka College, Eureka, Ill.

Dear Brother Morrison: I have read with interest your article in this week's Christian Century on "Why Does the Press Disregard the Disciples" with the various replies that have been made by religious editors. I feel that this is very timely and profitable. I have noticed from time to time that when the papers of the other religious bodies did have anything to say about us it was usually to hold up those things that we are ashamed of ourselves, as that which represents us. However, I think that there will be much good come from the publication of these replies as it is good for us to see ourselves as others do.

I have appreciated the many good editorials that have appeared from week to week. You seem to have the faculty of hitting the nail on the head. I think that J. Fred Jones has hit on a very timely idea which can be thought of seriously in a great state like the state of New York where we have so few churches. I have mentioned this idea several times recently.

You will find enclosed several clippings which may be of interest to you. It has been the means of stirring up considerable talk about the city concerning Christian union. I am trying to keep the other religious bodies from getting an idea that I am promoting a denominational idea when I plead for Christian union. One trouble with much

of our preaching has been that we have made our plea simply a denominational plea.—Fraternally yours, C. R. STAUFFER, Corresponding Secretary New York Christian Missionary Society, Syracuse.

The Daily Altar

Have been using Daily Altar exercises since the first issue and sincerely hope you will continue to publish them, find them a great help in family and private devotions. Sincerely yours, MRS. S. E. ALEXANDER, Manteno, Ill.

I find the page conducted by Professor Willett as an aid in family worship most helpful. Would be glad to see it continued.—MRS. C. E. NEWLAN, Irwindale, Cal.

In response to your inquiry with reference to the opinion of your readers regarding the continuance of the Daily Altar in The Century, permit me to express my deep appreciation of this most excellent department, and my hope that it may be continued. We make constant use of it in our home, and derive great profit from it. Very cordially yours, W. C. BOWER, Los Angeles, Cal.

Editors Christian Century: I am finding "The Daily Altar" quite helpful and would like it continued. I wish you would publish a first-page exhaustive editorial review of Phillips' "Kingdom." CLARIS YEUELL.

Editors The Christian Century—For my part, I would want to see the "Daily Altar" continued. That page alone is more than the value of the paper's subscription—ininitely more, to say nothing of the other good things of the paper.—Sincerely yours, Fairmont, Minn. ADA L. FORSTER.

Editors Christian Century: I mail you \$1 and you can send me your valuable paper as long as you can be justified in doing so for that amount. I have changed my mind completely with regard to the worth of the paper. It is rich in helpful thought. The first page of each number is worth the price of the paper. "The Deeper Thankfulness" of the last number is superlative. It is rich in helpful thought. S. C. PIERCE.
Brecksville, O.

Editors Christian Century:—The "Daily Altar" of last week was so beautiful, and so earnest, that I feel compelled to speak of it. My copy of the "Christian Century" is delivered first to a woman friend, who lives some distance away, and I do not receive it until dark on Friday; sometimes later. But it is loved just the same.

I have found the "Mid-week Service" articles specially uplifting. The whole paper helps, and is very precious to me, for I have my own battles to fight, that are sometimes almost more than I can manage. There is a curious parallelism between the paper's convictions and my own. Since childhood I have been deeply interested in the movement toward Christian unity. Your ideas on equal suffrage—and prohibition—are mine, too.

One thing I like intensely in your paper,—that you make us feel how richly worth while it is, to struggle on God's side; and how such a battle—no matter how heavy—inevitably ends in happiness and God's smile. It has seemed to me in the last two or three years, that when God entered into a struggle, it was somehow changed into a thing of purple and gold. To me, there are some things for which a thousand years' fight would be simply a privilege. You are doing living work for Him, and can never "miss the joy of His recognition." You cannot possibly lose what belongs to you. Trust to the uttermost. A CONSTANT READER.

The Book World

NEVER OLD STORIES, by Lettice Bell. In an introduction to these stories of the Prophet Jeremiah, G. Campbell Morgan says: "It seems to me that if any child is taken through this book in a perfectly natural way, by one who has the child heart, the result will be, that when a little later the Book of the prophet is considered in more careful detail, these stories will group themselves in the mind, and constitute an illumination and guide of the safest value. . . . I hope the authoress will go on with her work until in a series she has gathered up all these Bible stories in this most systematic and therefore valuable way." (New York: Hodder and Stoughton. Pp. 210; \$1.25 net.)

ON CHRISTMAS DAY IN THE EVENING, by Grace Richmond. As a companion book to "On Christmas Day in the Morning," Mrs. Richmond has given us another wholesome Christmas story, and tells of the annual home-coming of the Fernald family to the New England village of North Estabrook and how an old church quarrel was wiped out and differences healed through the sweet spirit of the younger generation of Fernalds in their desire to bring about "Peace on earth, good-will to men." It has a real Christmas-y touch and makes a dainty gift. (New York: Doubleday, Page and Company. Pp. 76.)

THE LITTLE KING, by Charles Major. Much history and romance has been written around the "Grand Monarch" in the days of his luxurious reign, but this story makes us see him as a boy, with many sweet, unaffected ways, in spite of the ceremony that always hedged him about from infancy. "Sweet Mam'selle," his devoted nurse, is one of the central figures of the story, and many are the good times they have together. The story is charmingly told, and is especially good reading for boys and girls who are studying French history. (New York: The Macmillan Co. Pp. 249. \$1.50.)

DAYS WITH THE GREAT COMPOSERS. Schubert, Mendelssohn and Beethoven are included in this series by May Byron. The stories are told in an intimate, personal way, quite different from the usual stereotyped biography. The circumstances leading up to the composition of some of their best known works is told in a sympathetic manner that gives them a new charm. (New York: Hodder & Stoughton. Each, 50 cents, net.)

DAYS WITH THE GREAT AUTHORS. This is a similar series to the one mentioned above, and in them Maurice Clark has told in an easy colloquial style of the real, personal side of Thackeray, Stevenson and Dickens. Many quotations from their writings make the center of many of the episodes related and many illustrations in color add to the artistic make-up of the books. Either set would solve the Christmas problem for a literary or musical friend. (New York: Hodder and Stoughton. Each, 50 cents, net.)

AN OLD FASHIONED CHRISTMAS DAY AND AN OLD FASHIONED CHRISTMAS EVE, by Washington Irving. These stories, so well-known to lovers of Washington Irving, appear in two attractively bound volumes for this holiday season. They are beautifully gotten up, and the text is supplemented with prints done in colors by Cecil Aldin. These are mounted on heavy brown paper, and add much to the stories of "ye olden time." (New York: Hodder and Stoughton. Each, 50 cents.)

THE RECALL OF LOVE, by Ralph Connor. This is the only book to be issued this year by this popular author of "Black Rock" and "The Sky Pilot." This story is in quite different vein, and tells again of Peter's denial of the Christ, his self-abasement, and his exultant glory at the proof of the resurrection, with its message to all the world of hope and peace in the vanquishment of sin. (New York: George H. Doran Company. Fifty cents net.)

CHRISTMAS BELLS, compiled by May Byron. Beautiful Christmas sentiments in prose and poetry from many authors are collected in this volume which N. M. Price has pictured in color. (New York: Hodder and Stoughton. 50 cents.)

Book Appreciations

By G. B. Van Arsdale.

I want to say just a word about one book in the hope that others may read it. I refer to Forsyth's "The Person and Place of Jesus Christ." There are books that are landmarks in one's reading, you speak of other books as coming before or after you read those. Such was Sabatier's "Religions of Authority and the Religion of the Spirit" to me. Now comes Forsyth's book as another marking place. To me, many of the intellectual positions of this book are unbelievable, but there is a divine fire in it that is wonderful. The most refreshing thing about the book is that the author writes of religions from the inside. There seems to be a rich, vivid and victorious experience back of every page and just now that is the thing I like most to hear a man talk about. I have had a surfeit of theories, but they have been mere theories. This man Forsyth has perhaps even a little more than the average writer. Why, then, do I like him? Not that I can always agree with him, but that his theories are red hot from the altar of experience. Give us more of Forsyth's experience and our theories will take care of themselves. If you don't want to think and think deep, better not read this book. But I would advise you to read it.

Denver, Colo.

By P. J. Rice.

In recent months I have read several books of value, among which I care to mention the following: "The Christian Pastor in the New Age" by Lyman was stimulating to me as a pastor. It comprises a series of lectures or rather heart to heart talks on the part of a successful pastor with a group of students in Bangor Theological Seminary. It presents the work of a pastor as comrade, sponsor and social mediator. The work on the "Atonement" by Burton, Smith and Smith seems to me to treat this subject with a fairness and simplicity which makes it of peculiar value at the present time. "The Ethics of Jesus" by Stalker was helpful, but does not seem to me to possess the merits which such a work ought to possess when so much is being written upon this subject and when so many are eager to know more of the purely ethical teachings of Christ. "The Child and His Religion" by Dawson I have read with great interest and profit. It treats this ever-fascinating theme with the tools of a modern and with great suggestiveness. "The Development of Religion" by Irving King I have found a very interesting and instructive book. One of the very fascinating books which has engaged my attention recently is William Allen White's novel, "A Certain Rich Man." As a story it is fascinating and as a disclosure of the methods

of many men in developing great fortunes it is of the highest value to preachers. It presents some of the finest soul delineations I have ever read.

El Paso, Tex.

By Finis Idleman.

It has been on my heart for some time to plead with our ministers and church men generally to purchase a little book written by Peter Ainslie, "God and Me." I make this plea without Mr. Ainslie's knowledge. We purchased 400 and sold them in the Central Church. I cannot estimate the part they have had in deepening the spiritual life of our people and fostering the spirit of the cultured and devout soul of the author in all who read it.

We are making an earnest plea for Christian union under the leadership of Mr. Ainslie, but I think it is first necessary that we have something of his spirit throughout the Brotherhood before we may be able to come to his viewpoint of Christian fraternity. I think that most men feel our problem is not so much with the religious bodies about us as it is with ourselves, and the correction of many of the hindrances in the practice of Christian union will be found in this little book as it brings the reader face to face with his own personal Lord.

The book is published by Fleming H. Revell Company of Chicago, and may be had in lots of one hundred at 25 cents per copy. One hundred thousand copies of this little book in as many homes of the Disciples of Christ at this Christmas time would make one of the choicest gifts which God could give through his servants to us.

Des Moines, Iowa.

Today and Tomorrow

By W. T. Moore.

Be not anxious for the morrow.—Jesus

About the morrow do not worry,
For fretting wears the life away;
There is no need that you should hurry,
Just meet the duties of today.

Tomorrow has its own hard trials,
Deal with them when they come to you;
Be brave today in self-denials,
And this will make your troubles few.

Give place to joy and nurse no sorrow,
Let in the sunlight of each day,
And then the troubles which you borrow
Will not much longer with you stay.

Tomorrow and today are strangers,
As they have never met in life;
So each must care for its own dangers,
However fierce may be the strife.

Then turn away from that stark madness
Which seeks to bear tomorrow's care;
Do well you part today with gladness,
And meet tomorrow without fear.

The evil that tomorrow bringeth
Must not today give anxious thought;
Nor will it to the one who singeth
O'er all the work his hands have wrought.

The present has its own sad troubles,
Enough that we this debt should pay;
Care for tomorrow more than doubles
The heavy burdens of today.

What then should be our rule of living?
Care from the future do not borrow,
But rather to the future giving
That which will make a bright tomorrow.

Rainier of the Last Frontier

CHAPTER VII.

"Back to the Realms of Respectability."

McBurney "bached it" in a native house, split bamboo floors, woven bamboo sides, corrugated iron roofing probably fleeced by its former owner from the destroyed warehouses of the city, and staggering high upon stilts in a vagabondish fashion at the edge of strong smelling tide flats. It had two rooms. One sheltered a protege of his, a Visayan with wife, crazy sister and two children. He himself occupied the other side of the thin partition and a pony lived beneath the floor plainly visible through its cracks. Not only was "Hike" the pony visible but he could frequently be heard chewing his "palay" and snorting his criticisms upon life.

Into this happy situation came Rainier, pale and fevered.

Two weeks of McBurney's Christianity put the confidence back both into Rainier's legs and head.

On the fifteenth day he graduated from the shack to McBurney's big Y. M. C. A. tent pitched on the "plaza" and fitted up as headquarters for the soldiers.

He sat down in a bamboo chair and McBurney went over to his dry goods box desk to prepare some reports. The tent usually filled with men playing games was at the moment empty.

"Mac, I love you—"

Rainier said it quite simply and without a blush. By the time a man has been fed by another man for two weeks, has been brought back to health by him, and has listened to his prayers each night before the candle was blown out, he is ready to speak out of his heart to that man.

"Mac, I love you."

The boyish face of the Y. M. C. A. secretary flushed with pleasure. He glanced over approvingly at the clean cut appearance of his friend who was fitted out in a suit of cool becoming white duck.

"It won't last" he said cheerfully.

"I am going to put up a straight proposition to you within a few days, Rainier, and I'm afraid that your love for me will hardly stand the strain of it. Meanwhile I've got a job for you. Ever handle natives?"

"Tried my hand on the Soudanese on one occasion. The British transport was in need of a little amateur help when I was with Kitchener."

"Good. You know I went down to the cable office, hoping to get word from Seattle that would put you on Easy Street financially. But there was no mail at the office and no cable from your paper. Something's twisted. But don't worry. While you are waiting for your cheek which is probably wrecked on the Island of Guam or cheerfully chugging up the Hoang-Ho, there is a job looking for a man and paying 300 pesos a month. Will you take it?"

"Will I take it?" Rainier got up to express a life saver.

"Don't crow. It's a job that has hunted a man ever since I got here in the Visayas a year ago. Listen a moment. The harbor is shallow as you have noticed. All the transports have to unload into lighters and these are towed into the docks along the river. The lazy Visayan is the only laborer at hand. The depot quartermaster has been trying out a string of bosses for this work. The last one he hired—a big Englishman—is just being kicked out for inefficiency. He couldn't work the natives. So it is up to you if you'll take

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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it on. The depot quartermaster is a friend of mine."

Mac was giving a correct outline of the situation. Many men of many minds had been tried out by the harassed depot quartermaster. Their biography was as monotonous as a pile of bricks and ran invariably like unto this.

Five thousand partially equipped and entirely hungry soldiers on shore; countless cases of all things needful in the deep hold of a steamer two miles off shore. On one side of said steamer a big flat boat, on the other side native "cascoes" and "lorehas." In, out and over both transports and lighters a hundred or more Viayans acting like little silly pated ants. In supposed command of this most vital link in the program of expansion a typical deck hand driver of the tramp steamer variety.

Then a quick succession of one thousand irritating things, orders misunderstood, cases misplaced or dropped smashing from the hoists; wrong consignments unloaded, slow responses from the donkey engine and the rope men at critical moments, hawsers cast off when the order was to make fast, Viayans two deep when not wanted and out of sight or hearing when wanted; also the tropical sun drawing the very sap through the deck boards and making the shore line dance a maddening jig.

Then an explosion of the mental parts of the boss. Narrowed eyes in a blazing face, filthy oaths snapping through tobacco-stained teeth, passionate gestures, bawled orders in an unknown tongue, a staggering fist blow in the face of a native smashing him limp upon the deck; then sulky Viayans muttering and shirking, a costly transport delayed for days, company officers on shore saying bitter things about unhonored requisitions, angry privates swearing at the monotonous company mess all over the face of Panay, the commanding general inquiring in stiff phrases of the Q. M. D. and the Q. M. D. out hunting for a new stevedore. Rainier was in a state of blissful ignorance as he followed up McBurney's brief statement with an impatient:

"I'm on, McBurney. Lead me to that distressed quartermaster man."

And so Rainier entered into one more new experience with the instinct of a true son of the ink-pot and became chief stevedore for the newly made Port of Iloilo until he should get back into solvency again.

Already he considered himself too deeply in debt both to Garrison and McBurney, so under the approving eye of quartermaster Captain Wyse, he took hold of the freight problem of Iloilo Strait with something of his old time ardour. And he found that the mastery of his work left him little time to brood over the unsquared account of the stone gang or the bitter memories of Miss Royce.

"I'll see the doctor later," he said to himself quietly one day as he started from the shack he still shared with McBurney to go down to the rickety old steam launch with which he was towing his flat boats and

"lorehas" out into the Strait to lay alongside of a newly arrived meat boat from Australia.

"I'll see the doctor later and also Miss Royce. He will never have his way there if I can help it. He has the inside track, but we will get to the turn pretty soon and my chance will come."

Ten days after the new job had been attacked McBurney was able to send the following graphic note to his friend, Milton Rigsby, general secretary of the Army and Navy Y. M. C. A. in the city of Iloilo.

"Dear Rigsby:—Things are going fairly well here. The news item for this month's report is about Clarke Rainier. You may remember my having written about him a few weeks ago. He's not only recovered but is making a mighty successful government employee; (got him a chance at stevedoring and he takes to it like a puppy to a root.) The Q. M. D. have salaried him in a manner promising matrimony within a year. I wish you could see him on the job. Behold him standing over an open hatch, in a dirty uniform of trousers, shirt and shoes only, with his strong hand ready for a lever, a rope or a case corner and ordering rapidly in Spanish. See a miraculous quickening among the brown men at his "Avante." Hear him sputter out fragments even of Visayan dialect. "Copra and Carabao, what an Americano." Note, too, the absence of oaths of passions and threatening attitudes. This fellow Rainier has won my heart. He is proving that an American can get work out of these native "cargadores" without a trip-hammer accompaniment of damn-damn-damn.

"Not that he never becomes excited. One day while standing over the forward hatch on the upper deck word was passed up from below that one of the steamer's officers had struck a Filipino down in the hold. He fairly tore down into the depths and seizing that astonished white man, slammed him against the bulk-head, pinning him helplessly there, he scowled into his frightened face and said, "If you touch another of these men with a finger weight you reckon with me. I'm in command here and I don't allow my men to be abused by beach-combers and lime-juices, understand?"

"Well, Rigsby, you can see that I am quite excited about Rainier. The natives here fairly worship him. He's a Christian fellow in principle and he is doing Christ's work in treating the natives justly. It would convert even the Anti-Imperialists in old Boston to "Benevolent assimilation" to get a glimpse of Rainier on the dock after a hard day's work handing out the Spanish pesos to each eager Visayan individually and thus insuring strict justice. They eddy about him in a cheerful mob, Patricios, Domingos, Gregorios, Aguinaldos. They all look alike to me, but he seems to know the whole lot."

"Well, more later."

"Remember us down here in your prayers. I get discouraged with the work sometimes. I've got some pretty tough cases on hand. But it does my soul good to help a man once in a while who "makes good" as Rainier is doing. I've got a little dream singing away in my head about getting him into the Y. M. C. A. work."

"He's just the type for Christian work among the soldiers. Pray that I may land him. I don't even know what bait to use."

Fraternally and eternally
Mac."

(To be continued.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, DECEMBER 25. (CHRISTMAS)
Theme for the Day.—The Birth of the Christ.

Scripture.—The angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior, who is Christ the Lord. Luke 2:10, 11.

At thy nativity a glorious quire
Of angels, in the fields of Bethlehem, sung
To shepherds, watching at their folds by night,
And told them the Messiah now was born,
Where they might see him.

—John Milton ("Paradise Regained," l.)

Prayer.—O Lord our God, how wonderful is Thy love to us. In a thousand forms Thou hast revealed it, but in none so fully as in the gracious bestowment of the life of Jesus. He has opened to us the vision of God and the way to eternal life. Into this sordid and restless world he has brought the holy inspiration of goodness and of friendship with Thee. We welcome the Christmas day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace. Help us to hear above the confusion of the world the angel song of peace and good will. Amen.

MONDAY, DECEMBER 26.

Theme for the Day.—The Perpetual Christmas.

Scripture.—His son, who was born of the seed of David according to the flesh. Rom. 1:2, 3.

That he might be the first-born among many brethren. Rom. 8:29.

Until Christ be formed in you. Gal. 4:19.

And Christmas once is Christmas still;
The gates through which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill
Are vocal with His name.

—Phillips Brooks ("A Carol.")

Prayer.—Holy Father, we adore Thee for the mercy that fails not, and the love that is ever new. We read Thy good will to us in every message of nature and human experience. We prize the good days that come to us in the changing calendar of the year. But there are some that we would keep, letting their benediction abide with us. And among such we put the memorial of our Savior's birth. We hold it fast, and set its deeper meaning in the heart of each new day. Christ has come into the world. We open our lives that he may be born in us anew. We make our prayer in his name. Amen.

TUESDAY, DECEMBER 27.

Theme for the Day.—Growing Freedom.

Scripture.—My times are in thy hand. Psalm 31:15.

And ye shall know the truth and the truth shall make you free. John 8:32.

He said unto them, Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life. Luke 18:29, 30.

Some lever that a casket's hinge has broken
Pries off a bolt, and lo! our souls are free;
Each year some Open Sesame is spoken,
And every decade drops its master-key.

So as from year to year we count our treasures,

Our loss seems less, and larger look our gains;

Time's wrongs repaid in more than even measure,—

We lose our jewels, but we break our chains.

—Oliver Wendell Holmes ("The Angel-Thief.")

Prayer.—Because of our bondage to self and the lesser good, we need Thy help, our God. Thou art still the opener of doors to them that are bound, and the bringer of sight to the blind. Our times are in Thy hand. Dispose aright the experiences of life for us, we beseech Thee. We will not complain at hardship and loss if they make a way for us to Thyself, and to the liberty wherewith Thou makest Thy people free. Give to the declining year such a ministry for our souls. For we ask in the Master's name.—Amen.

WEDNESDAY, DECEMBER 28.

Theme for the Day.—The Highest Good.

Scripture.—Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.—Phil. 3:8.

Thou wilt show me the path of life; in thy presence is fulness of joy; n thy right hand there are pleasures for evermore.—Psalm 16:11.

Thenceforth all worlds desire will in thee dye,

And all earthes glorie, on which men do gaze,

Seeme durt and drosse in thy pure-sighted eye,

Compared to that celestiall beauties blaze,

Whose glorious beams all fleshly sense doth daze

With admiration of their passing light,

Blinding the eyes, and luminizing the spright.

—Edmund Spenser ("An Hymne of Heavenly Love.")

Prayer.—We have prized too much the things that perish, our heavenly Father. We see the mistake we have often made in holding fast to that which cannot last. Show us the vision of the true riches. Make us desirous of the highest good. Only with Thee are the treasures that do not vanish, the joys that never cease to satisfy. We would save our souls from defeat and deficit at the last. And so we ask for the mind that was in Christ Jesus, that we may choose aright, and attain the highest good. Amen.

THURSDAY, DECEMBER 29.

Theme for the Day.—Greater Things Ahead.

Scripture.—I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth and he shall declare unto you the things that are to come. John 16:12-13.

But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. 2 Cor. 3:18.

Sun, star, and space and dark and day
Shall vanish in a vaster glow;

Souls shall climb fast their age long way,
With all to conquer, all to know.

—F. W. H. Myers ("To Tennyson.")

Prayer.—Our Father, we confess with shame that we have followed too much the desires and devices of our own hearts. We have been content with little knowledge and still less holiness. But Thou hast shown us that there are greater things before us than we have been willing to believe. Life with Thee is to be crowned with larger glory. We praise Thee for this good hope, and we take fresh courage as we highly resolve to make it our own. In Christ's name. Amen.

FRIDAY, DECEMBER 30.

Theme for the Day.—The Coming Age of Good.

Scripture.—And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land. Isa. 32:2.

The darkness is passing away, and the true light already shineth. 1 John 2:8.

The night is far spent and the day is at hand. Rom. 13:12.

Ring in the valiant man and free,

The larger heart, the kindlier hand;

Ring out the darkness of the land,

Ring in the Christ that is to be.

—Tennyson ("In Memoriam.")

Prayer.—Our loving Father, from Thy hand have come all the days that are past. To Thee we look for whatever good the future holds. We are not satisfied with the world as we have found it. It is too little the kingdom of God as yet. Grant us the joy of a part in its regeneration. We wish the joy of fellowship with those sons of God who are bringing in the new day. We are looking for a new earth in which dwells righteousness. It is our prayer that we may be children of light, the kind of people for whose coming and ministry the world is waiting. Amen.

SATURDAY, DECEMBER 31.

Theme for the Day.—The Crowning of the Year.

Scripture.—Thou crownest the year with thy goodness. Psalm 65:11.

The end shall be at the time appointed. Dan. 11:27.

An end; the end is come. Ezek. 7:2.

But thou art the same and thy years shall have no end. Psalm 102:27.

So sun and rain have wrought their yearly task,

Have given of their bitter and their sweet;
The earth that yields us freely when we ask
Has left her summer fruitage at our feet.
And now the trees and fields have earned their rest,

And we may read the message that is sent;

When we have done our all, and done our best,

We, too, may fold our arms and be content.

—W. D. Nesbit ("Crowning of the Year.")

Prayer.—Very gently hast Thou led us, Father, through the year now closing. Its days have held for us mingled good and evil. Yet with Thy help, we have tried in some measure to turn the evil into good, and to make the good still better. We bring its record to Thee. Put it into the archives of Thy remembrance. For its sins we have only humbling self-blame; for its acts of good we have gratitude, for Thou wert their inspiration. Help us to close the book with resolute purpose to write the story of the coming year with fewer stains. And may all our years bring us nearer to Thee, our eternal Father—the Refuge and Comfort of our soul. We pray in Jesus' name. Amen.



O Little Town of Bethlehem

O little town of Bethlehem,
How still we see thee lie
Above thy deep and dreamless sleep
The silent hours go by;
Yet in thy dark street shineth
The overlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary
And gathered all above,
While mortals sleep the angels keep
Their watch of wond'ring love.
O morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
Lo, God imparts to human hearts
The blessings of his Heaven;
No ear can hear his coming,
But in this world of sin
Where meek souls will receive him
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sins and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

—Phillips Brooks.

The Man Who Spoiled a Day

BY SUSAN HUBBARD MARTIN.

She had been planning on it all through canning and preserving time—this one day. She had gotten her sewing done, too. The girls' clothes were all made, pretty fall gingham and little trimmed petticoats and jackets. It would be a golden day, too; she knew it would. There would be the rustle of leaves under foot, and overhead the blue sky and mellow sunlight.

She would start on the earliest train on that beautiful day that was going to be hers, and with the two little girls, she would go to see Lucy; Lucy, who was so sweet and dear always, and her eldest born besides; Lucy, who had never spoken a cross word to her in all her life, and who was so unfailingly thoughtful and good to her—her mother. So that she might not feel any duty slighted or unperformed, she prepared an extra nice breakfast that morning. Long before the sun was up, she was astir. She built the fire in the range herself, even to carrying out the ashes, for they kept no servant. She made her lightest muffins and opened some of her quince preserves. The bacon was crisp, and delicately browned, the eggs done just as her husband liked them.

And it was going to be just such a day as she had expected. There had been no frost the night before, although it was late in October. The sun sent down his yellow beams as if the cool weather before had been nothing but a dream, and summer had come again.

She brought the hissing coffee pot to the

breakfast table with a happy face. She did not know when she had felt so joyous and so young. She would hurry fast, do up the work as quickly as possible, dress the children, put on her pretty gray suit she had made herself and they would be off.

She called her husband to breakfast. He came in without his usual word of greeting. "Anne," he began, "this milk we've been getting is abominable. Don't let me see any more of it on the table."

A flush rose to the roots of her hair.

"But, John," she cried, "I dislike to take away our patronage just now. May I not wait a little? Hans, the milkman, has had so much trouble. He lost his best horse last week, and his little boy got badly hurt—was thrown from the wagon, and several ribs broken. The milk, if not so rich, is good and pure and he needs our money. He has served us faithfully, too."

John Bertram looked at his wife, and suddenly he did not even know himself, his rage burst all bounds. He had had a sleepless night. One of his partners in business had defrauded him of a commission that was rightly his, his taxes were due, and so upon his wife's head fell that tirade of words. Bitter, scathing, rancorous words that a woman could never forget. He, himself, did not know what he said. For the moment he seemed to have taken leave of his senses.

His wife looked at him, trembling in every limb. The little girls crouched in their chairs with frightened faces. The muffins grew cold. The coffee she had made with so much pleasure was left cooling in the cups.

And this was to have been her beautiful day. With tear-blinded eyes, she washed up the breakfast dishes, dressed the children, put on her gray gown.

The train whizzed by soon, and she had promised Lucy—but, oh, how the beauty of the morning mocked her. How glad she would have been to have lain down on her bed and cried her heart out. But she had promised Lucy. Lucy would be waiting for her.

With trembling hands she made her preparations, then with the little girls she boarded the train. Their destination reached, there was the trolley car to take—then Lucy's.

But as she sat there, a little daughter on each side, the tragedy of it all came over her. For twenty-five years she had been a faithful, dutiful wife. She had worked and saved and planned. Now her shoulders were stooped and in the lovely ripples of her hair, broad, white patches revealed themselves. Soon, she would be quite gray and old. Her youth lay far behind her. And to think the man into whose keeping she had given her tender, loving heart would hurt her so, break her very heart, make her lose utterly her happiness and joy in this lovely day that was to have been so dear. Oh, it was so, so unjust, so cruel.

She arrived at Lucy's, and the dear girl came running to meet her.

"I've been watching the cars for an hour," she declared, kissing the thin cheek warmly. "Oh, mammy dear, how good it is to see you. Come, Bessie, come, Gladys, I've a surprise for you, too."

She ushered them into the pretty, cozy

home where she was so happy. The little girls went upstairs to investigate their surprise and Lucy took off her mother's hat. But as she did so, she saw the tears brimming up in the beautiful eyes.

"Mother dear, what is it?" she cried.

And then, this sweet, self-sacrificing woman, who had tried to have one perfect day and could not, burst into sobs.

"Mother," cried Lucy again. "Mother darling."

But her mother had sunk into a chair, hiding her poor face. Lucy knelt beside her, her arms about her.

"Tell me, mother," she said, and then her mother found her voice.

"Your father," she said brokenly. "Oh, Lucy, he hurt my feelings so this morning. I get so few holidays, and I had planned so on this one. But somehow, this morning, he got beside himself. He said things to me I can never forgive. Indeed, I don't see how I can ever go back."

"Mother," cried Lucy with a frightened face.

"He did," went on the trembling voice with the heart-break in it, "and this month we shall have been married twenty-five years. Oh, Lucy, my own child, may you never see such a bitter hour as this of mine. How hard it is to think he cares so little. I've done my best. I have, indeed."

And Lucy, the child of those two, did not know what to answer.

And so the day that was to have been such a beautiful day was a marred one. The sun might shine in glorious rays. The tints and shades on autumn leaves and foliage might all be beautiful. There might be joyous faces and happy smiles in the throngs that came and went. But one heart would never beat so happily again. Something of life had gone out that could never be restored. The days would be lived through and she would take up her old life of servitude, she would even smile again, but the memory of that one day that ought to have been such a happy one, since it was so well earned, could never be effaced. Because the one man who ought to have been the first to make it lovely, had with ruthless, brutal forces despoiled it of its glory and its joy, nothing could make it right, nothing. As long as this wife, this mother lived, it would be a day to her to be shuddered over—a day of dark hours, and agonizing heartaches—and it was to have been such a beautiful day.

The schoolmistress was showing off her pupils to some visiting friends. She had been over the same ground a day or two before, and thought she could trust them to do her credit.

"Who knows what useful article is furnished to us by the elephant?" she asked.

"Ivory," was the prompt reply of three boys at once.

"Very good. And what do we get from the whale?"

We prove Him by our daily use of Him. This is the meaning of that ancient word, "The secret of the Lord is with them that hear him."—Jonathan Brierley.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

SECTION I.

The Prophets and the Old Testament

1. **The Old Testament.** The Hebrew nation was one of the Semitic peoples, related to the Babylonians, Assyrians, Arabs, Phoenicians and Canaanites. A considerable body of literature was produced by this people between the tenth and second centuries before Christ. All of these writings that have survived are collected in a body, and comprise what is known by Jews today as the Scriptures, and by Christians as the Old Testament. There are thirty-nine books or sections in this collection. These works are probably but a small part of the total Hebrew literature. But their value lies in their character as religious writings, and to this fact they doubtless owe their survival, when the other books of the nation were allowed to perish. In this collection are found both prose and poetry, narratives, meditations, hymns, laws, sermons, laments and apocalyptic visions. A careful classification of the literature of the Old Testament includes seven kinds of writing, as follows: Prophetic histories, prophetic messages, devotional and elegiac writings, wisdom books, legal books, priestly histories and apocalypses. The Jews of Jesus' day divided their Scriptures into the "Law" (the first five books, generally known as the Pentateuch); the "Prophets" (including both the prophetic histories and messages); and the "Psalms" (the remaining books, first among which came the Book of Psalms, giving its name to the entire division). This threefold division was referred to by Jesus (Luke 24:44).

2. **The Teachers of Israel.** There were three classes of teachers among the Hebrew people. I. The Prophets were most important, for they were in a peculiar sense the moral and religious leaders of the nation. They were not of any one tribe, section or class in Israel, and varied as greatly in their abilities, devotion and success as have the ministers of the Christian faith. But they kept alive the religion of Jehovah in ages when it was in danger either from the invasion of foreign idolatries, or from the tendency to reduce it to ritual and form. As voiced by one of their number, their task was "to declare unto Jacob his transgressions, and to Israel his sin" (Mic. 3:8). It is with the prophets and their work that this entire series of studies is to deal. II. The Priests were the administrators of religion on its formal side. At first every father was the priest in his own family. Later, no doubt because of the influence of Moses, and the zeal of his clan, the tribe of Levi was gradually in-

vested with the right of service in the priesthood. It was their function to have charge of the sanctuary, offer the sacrifices, order the ritual of private or public worship, give oracles in the name of God, teach the ordinances of the law, and often act as judges in cases of litigation, where there was no convenient tribunal. (Deut. 33: 8, 10). III. The Sages were the men of wisdom, the teachers who devoted themselves to public instruction upon the questions of general and individual welfare. In Israel, as among other nations, there was a class or profession known as the Wise, whose counsel might be obtained in emergencies, much as legal advisors are consulted today. The Wisdom Writings that survive to us in the Old Testament are the products of their reflection and literary activity. Reference is made to the value of their instruction as teachers of groups or as private tutors (e. g. Eccl. 12:9-11). These three classes of teachers or leaders are referred to more than once in the Old Testament, as in the case of the popular protest against Jeremiah, who was understood to set himself against them all: "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. 18:18).

3. **General Nature of Prophetic Work.** Unlike the priests, the prophets belonged to no particular tribe, wore no official garments, and held no administrative position. Unlike the sages, the prophets frequented no particular places, such as the city gates and the schools of discussion. At first the prophets seem to have been for the most part wandering companies of unlettered men, like those met by Saul near Gibeah (1 Sam. 10:10-13), or those who tarried with Samuel at Ramah (1 Sam. 19:18-24). These earliest groups of Hebrew prophets shared most of the ecstatic and unregulated features of general Semitic prophecy, and bore but little resemblance to the great leaders like Moses, Samuel and Nathan, who were their saner and more competent contemporaries. Later on, and perhaps through the efforts of such leaders, they were gradually induced to give up their wandering, mendicant life, and settle in communities like Ramah, Bethel and Jericho. From these centers they were able to perform many of the duties of religious instruction in remote districts which the greater prophets could not reach. At first the ordinary prophets held religious services of a highly emotional character. Their "prophecy" was hardly more than excited and ecstatic speech, accompanied and incited by wild dances, and the sound of crude instruments of music. In

fact, to "prophecy" and to "rave" were two ideas denoted by the same word in the common speech. But presently these orgiastic features gave way to more ordered behavior, as the ideals of the prophets rose from mere national enthusiasm to ethical and religious concern. The grosser features of ignorance and fanaticism disappeared under the influence and instruction of the real man of God. The groups of prophets, localized in the towns where the greater prophets had preached, became the centers of enlightenment for the nation, and seem to have developed into schools, which have generally been known as "the schools of the prophets."

4. **The Greater Prophets.** Of the large number of prophets of the ordinary class just described there are many glimpses given in the Old Testament, as will be seen. But the prophets whose names are best known to us were of a different sort, and were only connected with the ruder type of preachers as they tried to bring them under their influence, restrain their emotional extravagances, and use them for the furtherance of the great work of religious instruction. The great prophets, like Moses, Samuel, Ahijah and Elijah were incomparably above these wandering enthusiasts. They had larger and more adequate conceptions of the divine will. They spoke of God's purpose with an intelligence and awareness impossible to their humbler brethren. But they also saw the possibilities which lay in these rude and fanatical rovers, and found it worth while to mold them to higher uses. At last, in the days of Elisha the "sons of the prophets," i. e., these prophetic communities, were the most useful of instruments for public education and the creation of rational ideals. Meanwhile the level of prophecy steadily rose, through the activities of the man whose names have become familiar. Amos and Hosea, the first of the writing prophets came. There arose Isaiah and Micah, the reformers of Judah. With the decline of the state Jeremiah brought his warning message, and in the exile Ezekiel and his fellow preachers kept the flame of religion burning even after the altar had been destroyed. With the revival of Judah there came new voices like Haggai and Zechariah, and the long period that closed the Old Testament and ushered in Judaism heard still other notes of insistence from prophets like Malachi, Joel and Jonah. Thus, even as had been promised by Moses (Deut. 18:15), God from time to time raised up prophets to speak for him to the nation.

5. **The Writings of the Prophets.** There are two kinds of books in the Old Testament

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

which contain the writings of prophets. In the classification given in section I, above, they are called the Prophetic Histories and the Prophetic Messages, respectively. The first includes those books, like Judges, Samuel and Kings, which were written by prophets to illustrate God's method of teaching the dangers and penalties of sin. These books deal with the national experiences, but only in brief, and for the moral and religious values of the record. The second class includes those books that bear the name of some prophet, like Micah, Ezekiel, or Nahum, and contain such of his written messages as have survived to us. The Jews spoke of the first class of books as "The Former Prophets," and of the Second as "The Latter Prophets." The studies of this course will employ all the material in both these groups, and such other prophetic instruction as is afforded by other sections of the Old Testament, like the Psalms.

Following Studies: The second section of this series will present certain further features of prophetic work, especially the words used to describe it, the element of prediction in the work of the prophets, and the place of prophets in other nations. The third and fourth studies will relate to the work of Moses, and then Samuel and his successors will follow in regular order. After the two introductory sections, there will be a definite and representative portion of Scripture as a text for each study.

Topics for Special Study, Reports or Papers.

1. The origin of the Hebrews, and their relation to other Semites.
2. The three teaching orders in Israel.
3. The schools of the prophets.
4. The place and importance of prophetic writings in the Old Testament.
5. The two classes of prophetic writings in the Old Testament.
6. A comparison of the prophets of Israel and the order of preachers in the Christian

Church.

Questions.

1. To what nations were the Hebrews related?
2. How would you define the Old Testament?
3. Why have the books in this collection survived while other Hebrew writings have perished?
4. What classes of writings are included in the Old Testament?
5. What three classes of teachers were there among the Hebrews?
6. How did the prophets differ from the priests?
7. In what books are the utterances of the Sages or Wise preserved?
8. What was the character of the bands of prophets in the early period?
9. In what places did the groups of prophets live?
10. What was the "prophesying" of these men?
11. What influence improved the early sort of prophetic activity?
12. How did the greater prophets differ from the roving bands of preachers?
13. In what way did they use them?
14. Who were some of the great prophets?
15. What promise was fulfilled in the work of these men?
16. What two kinds of writing did the prophets produce? Give illustrations of each kind.
17. What did the Jews call these two divisions?

Literature: There are many valuable books on the work of the prophets. Among the best are W. R. Smith, *The Prophets of Israel*; A. F. Kirkpatrick, *The Doctrine of the Prophets*; C. H. Cornill, *The Prophets of Israel*; R. L. Ottley, *The Religion of Israel*; H. L. Willett, *The Prophets of Israel*; also articles on Prophets and Prophecy in the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic January 2, Untrodden Ways. Joshua 3: 1-17 (A New Year's Consecration Service.)

Our Scripture has some very striking lessons for us, who the first day of the New Year enter upon another cycle of service for our Lord. The children of Israel were called upon to go forward upon a way which they had not trod before. They were not only asked to ford the Jordan at a time when it was overflowing its banks and flooding the bottoms, but there awaited them on the other side enemies who were ready to dispute their right to the possession of the promised land. Not only did they know that dangers awaited them but they were morally certain that some would fall in battle. Nevertheless, they made preparation for the discharge of their duties (they sanctified themselves) according to commands of Joshua and with faith and trust in Jehovah they went bravely to their tasks.

Upon this first day of the new year we are also called upon to discharge duties unto the Lord. Of course, no swollen streams nor armed enemies confront us. Neither in this land of religious freedom and toleration are our lives endangered because of our religious conviction, but let us not, therefore, deceive ourselves by thinking that we have no real trials. If they are less apparent, they are only the more subtle, and none the less real. The young man or woman, or old one either for that matter, who resists a temptation which has been thrust upon him by the environment in which he labors,

or his friends and companions, and remains true to his spiritual ideals, and his sense of direct and personal obligation to his Lord, has won a real victory. There rises within him a sense of self-respect, he has maintained his moral and spiritual integrity, and he is not only strengthened by his sense of his personal triumph, but he becomes a beacon light to all others drifting in moral and spiritual darkness. We can better realize how real this struggle is when we stop to recall the great number of people, most of them young people, who answer the call of the Lord and dedicate their lives to his service, but who are unable to put aside the gratification of their immediate selfish desires when they, in any way, conflict with the discharge of their religious duties.

Neither can we anticipate the trials and temptations of the coming year, by the experiences of the year which is just past. Your soul will be tried, that is certain. It may be in ways similar to the past but most likely in ways entirely different. This is the new way for the coming year, "Ye have not passed this way heretofore." On this New Year's day then let us sanctify (dedicate, consecrate) our lives anew to the work of our God, and boldly trust Him as we go forth for another year to struggle for God and the right. Let our prayers be that He will keep us from both secret and open sins, that we may grow in grace and in the knowledge of our Lord, and that we may exhaust our efforts to win others for the kingdom.

Chicago

(Continued from page 9.)

be remembered that a few weeks ago a Chicago gathering raised \$1,500 above our regular missionary offerings for the imperiled cause in the Upper Congo. The Business Men's Association called a meeting for rejoicing over this achievement, for Monday evening of last week. A representative company was present. Talks were made by C. C. Morrison and E. S. Ames, after which the chairman, Mr. E. M. Bowman, asked Mrs. Dye to speak. Her address, while very informal, was equally illuminating.

Before the benediction Mrs. Dye broke to us the news that her husband's present great need of her by his side is forcing upon her the issue of choosing between him and the children who, if she goes to Africa, will remain in this country for health, safety and for education. Alluding to the criticisms of the ethics of their course in leaving their children behind them on former terms of African service, Mrs. Dye unbosomed her desire that there might be at least one company of Disciples who would regard her with sympathy and approval when the hour came to make the decision again.

The claim of the African situation in which the providence of God had so inextricably woven their lives was presented to us and by the most delicate suggestions the sharp cross which her mother-heart had to carry was made clear to all. Some pledged themselves in tears to take personal oversight of the children. Every one felt the pain of the missionary's problem pass into his own soul. If in any heart there had been doubt, or perhaps, criticism, it was melted away by the evident heart-break which the necessity of making a decision involved.

The evening was a heart-searching one, drawing all present into a closer unity of fellowship and a deeper consecration to the great tasks of Christ.

The Monroe Street Church raised over \$1,200 on a recent Sunday to wipe out an accumulated debt of \$1,050. The church, under the leadership of I. R. Lines, is taking fresh heart for its difficult problem.

Berlin Not So Big

Berlin's hopes of supplanting Chicago as the fourth largest city in the world were rudely dashed by the publication of the figures of the official census taken December 1. According to this count the kaiser's capital has only 2,180,000 inhabitants, compared with Chicago's 2,185,283. The local figures for the present are only preliminary, but are more likely to be reduced than increased when finally and definitely confirmed. Berlin's increase since the last census, December, 1905, is only 139,582, or 6.3 per cent. Hamburg is the second largest city in the fatherland, with 936,000, followed in the order named by Munich, 595,053; Leipzig, 585,743; and Dresden, 546,882. Germany expects to roll up a total of 65,000,000 when returns for the entire country are all in. That represents an increase in round numbers of 4,500,000 in the last five years. The census now in progress is one of the most thorough yet undertaken. Berliners are extracting much amusement from the questions on the blank forms, which every head of a household is required to fill out. They include queries as to the kind of milk furnished babies, the heating employed, the number of languages spoken by every member of the family and how many rooms have windows. A special paragraph is devoted to health conditions and requires the person filling out the blank to say whether he is blind, deaf, deranged or mentally weak. The authorities expect to obtain from the count a vast mass of material throwing light on the social, economic and physical conditions in the empire.

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Church Life

B. W. Tate, of Homer, will be the new pastor at Pontiac, Ill.

The church building at Madison, Mo., was recently burned down.

J. A. Saum has closed his work at Poca-hontas, Iowa, and begun at Whiting.

J. V. Coombs has just closed a meeting at Delphi, Ind. W. H. Milner is the minister.

Evangelist J. M. Lowe, of Des Moines, has just closed a fruitful meeting in Clarinda, Iowa.

D. H. Shanklin will continue as pastor of the Pleasant Hill and Antioch, Ill., churches, where he reports encouraging results.

R. H. Crossfield, the rare combination of college president and evangelist, has recently closed a good meeting in Muncie, Ind.

First Church, New Castle, Pa., has received 500 new members as a result of the W. A. Sunday revival held in that city recently.

Clyde Darsie, pastor at Quincy, Ill., has been conducting a protracted meeting with thirty conversions at last report.

D. A. Youtsey removes from Central City, Neb., to Chester, where he takes charge of the church.

In Herbert Yeuell's evangelistic meetings he delivers an illustrated lecture on "Paris by Day and by Night."

C. M. Smith, of St. Elmo, Ill., has accepted a call to the pastorate of the Christian Church at Streator.

Iowa Disciples are planning for a state-wide simultaneous evangelistic campaign to be conducted during the months of October and November, 1911.

A three weeks' meeting was held recently at Lancaster, O., by L. I. Mercer, state Sunday-school evangelist, with 52 additions to the church.

The C. W. B. M. forces of Lincoln, Neb., find themselves especially reinforced by Mrs. Wm. Oeschger, wife of the new chancellor of Cotner University.

A. E. Dubber, of Greeley, Colo., has accepted a call to the pulpit of the Bedford, Ind., church recently made vacant by H. A. Denton, who went to Troy, N. Y.

The Colfax, Ill., church is enjoying a meeting by J. H. Gilliland, of Bloomington. One of the features of the meeting has been the attendance of delegations from Bloomington, not far away.

Praises from secular sources come to this office concerning the good meeting of Evangelist W. J. Lhamon now being held at Carthage, Mo. His afternoon lectures on "Comparative Religions" are spoken of as "gems."

Dr. J. G. M. Lutzenberger, of Chicago, a former minister of the Disciples, has published a booklet entitled "Health, Happiness and Success," which he will mail to any address for 25 cents. It has some good thoughts in it.

"Prof. Frank McDonald of Arthur, Ill., assisted us in a few evenings of 'Decision Services.' His fellowship and ability as song evangelist is greatly appreciated by our folks," so writes Lewis R. Hotaling, minister at Tuscola, Ill.

C. H. Hands, pastor at Flanagan, Ill., was recently surprised by the members of his congregation who came in a party to the parsonage with all sorts of good things to eat. The local paper presents a lengthy and clever write-up of the affair.

W. H. Hanna, missionary in the Philippines, has been discharged from the hospital as cured of an illness which caused his friends grave concern. He has had four operations in four months. There are now no signs of trouble.

At Massillon, O., Dec. 11, thirteen persons took membership. One made the good confession. There were 323 in the Bible School and an offering of \$15.03. The Brotherhood had seventy-four present. H. E. Stafford is the minister.

"Next Sunday is Good Literature Sunday in our church. We shall have a sermon on good things to read and their influence on the religious life. Send us, please, a bundle of Christian Centurys and we will have a person appointed to take subscriptions"—so writes O. F. Jordan, of Evanston, Ill., to The Christian Century office. This alert pastor knows that his work and his people's life will be greatly enriched by the reading of a Christian paper. Certainly no subject is more worthy of a special "day" than Good Literature.

W. H. Bagby, who had just entered upon the pastorate of West Side Church, San Francisco, was given a reception recently by the congregation in which a number of city pastors of other folds joined. C. A. Young has been supplying this pulpit for a number of weeks.

The pastor of the church at Bloomingdale, Mich., W. A. Tate, was recently united in marriage to Miss Flora Noble, of Mantua, O. C. O. Reynard, of Warren, officiating. The churches at Lee and Waldron have secured Mr. Tate for meetings this winter.

Professor Alva W. Taylor gave an address on "The Democracy of Christianity" at the winter banquet of "The Greyfriars," the

unique men's organization of the church at Paris, Mo. The pastor, Frank W. Allen says in a note that Mr. Taylor's address was "the best we have ever had."

C. C. Buckner of Chicago, will preach during the week of prayer in the Ashtabula, Ohio, church where his brother S. G. Buckner, is the very efficient pastor. The latter reports a Sunday-school attendance of 610 with 105 in his Men's Class on a recent Sunday.

A note from W. W. Burks, of Nevada, Mo., corrects the statement made in The Christian Century last week to the effect that he had accepted the pastorate of a St. Louis church. Mr. Burks says he is engaged for meetings until March, and beyond that date his plans are indefinite.

To any Sunday-school failing to remit its offering for American Missions we make this suggestion: Send your gift as early as possible that it may reach the home office before the close of the year 1910. The first division of Sunday-school funds is made with the various state boards early in January.

J. Arthur Dillinger, pastor at Elkhart, Iowa, conducts a Bible class for the members of his Home Department which requires the student to go to the Bible and books of reference for answers to his system of questions. The course is being taken by correspondence by some persons living outside the state.

A. A. Doak, J. E. Denton and the Anderson Quartette have just closed a great meeting at Vollmer, Idaho, with sixty-five additions, fifty-six by confession and are now establishing a church at Kamiah, Idaho. After the holidays they go to Castle Rock, Wash., and then through California, holding meetings on the way, not skipping the hard fields.

Another of those unfortunate rents in the church is about to be repaired. "First" and "Central" churches of Eldorado Springs, Mo., the latter organized some years ago in dissension, are likely to reunite in one congregation. It is felt that the multiplication of local churches in this town is wrong, and the grace of Christ is triumphing over their differences.

J. E. Lynn, whose sudden relinquishment of his promising new pastorate at Pueblo, Colo., on account of ill-health caused serious concern among his friends throughout the brotherhood, is reported recovering. He is living on a ranch near Greeley, Colo., and hopes shortly to be back again at the work for which he is so particularly well-equipped.

J. V. Coombs, evangelist, St. John Halstead, assistant evangelist, and Edward McKinney, soloist and chorus director, are the members of a new evangelistic trio that is to begin business with 1911 at South Church in Louisville, Ky. Everybody knows Mr. Coombs; Mr. Halstead has been pastor at New Franklin, Mo.; Mr. Kinney is said to be a fine leader and soloist.

O. C. Bolman of Pekin, Ill., is asking such questions as, "Is Christianity Reasonable?" and "Are the Claims of Christianity Reasonable?" in his Sunday evening sermons. The method of his argument seems to be in general to lay upon the denier of Christianity the burden of accounting for certain facts like the Bible, its popularity, the universal sense of God, the hope of immortality, etc.

Texas Christian University, at Fort Worth, has accepted plans and specifications for the erection of four new buildings to be constructed of reinforced concrete. The work will be begun at once on all of the buildings. The Administration Building is 300 feet by 100 feet, with six column portico. The Girls' Home is provided with a triple deck portico and will accommodate 150 girls.

L. I. Meroer, state Sunday-school evangelist of Ohio, reports an interesting and significant meeting of the state Sunday-school secretaries of the various denominations at Columbus last week. A Field Worker's Association was organized—the first of its kind. The Disciples' Front Rank Standard for 1911 was much discussed and praised. It was the most complete of any standard presented. The interdenominational organization will co-operate with the secretaries in educating all schools up to the Front Rank class.

G. W. Burnett, who recently came to the Disciples from the Baptists has accepted the work at Summum, Ill. Mr. Burnett is a splendid spirit and became a Disciple simply because several of his brethren in the country church insisted on close communion. He comes well recommended and is ably assisted in his work by his wife and little daughter. The Cuba church and pastor, A. I. Zeller, send him out with their blessings.

The Christian Temple, Baltimore, closed a three weeks' meeting under the leadership of the pastor, Peter Ainslie, with DeLoss Smith, of New York City, leading the singing. There were eighty-seven additions to the church. This is the twentieth meeting held by Mr. Ainslie in his own church, averaging one a year during his pastorate. He speaks in highest appreciation of Mr. Smith's singing, noting a marked improvement over the days when he devoted his entire time to this sort of work.

The Central Ohio Ministers' Association will meet at Columbus, Ohio, at 10 a. m., Monday, Jan. 8, 1911. Reports and book review in the morning. Paper and discussion in the afternoon. The book to be reviewed is "The Gospel and the Modern Man," (Shailer Mathews) by W. D. Ward of Newark. The paper will be on "The place of the Disciples of Christ Among the Religious Forces of America," by H. M. Hall of Athens. T. L. Lowe is the secretary of the association.

The unhappy division of Disciple forces in Sioux Falls, S. D., seems about to be ended by the reunion of the two congregations as a new corporation. It is always regrettable when a church divides in strife and bitterness, but especially so for Disciples of Christ whose ideals of unity are stained thereby. The Central Church, of which Ira C. Smith is pastor, recently made overtures which were graciously received by the First Church and a joint committee appointed to devise a plan of union. Such a movement is of more than local interest. That it may be consummated happily all Disciples will join in devoutly wishing.

J. S. Hughes, whose original and illuminating interpretation of St. John's Revelation, has interested many students in this last book of the Bible who before were wholly indifferent to it, announces that he is putting out a new volume in which his theory is worked out with more thoroughness than in any previous statement. "Many friends," he says in a personal note, "have said to me, 'when your new book on "The Revelation" is out send me a copy at once', but I have not kept the addresses of any of them. They may now send me their addresses. All who bought and paid for my first book can get a copy of my new book by promptly sending \$1 instead of \$2.50, the selling price to others." Mr. Hughes may be addressed at Holland Mich.

C. R. Stauffer, pastor of South Geddes Street Church, has been stirring up a thoughtful discussion in Syracuse, N. Y., on the question of church unity. Taking up the suggestion of Cardinal Gibbons when he says unity "can only be attained when all Christians shall recognize the one chief pastor," he replies, "I recognize Jesus Christ as the 'one chief pastor' while the Cardinal

recognizes the pope of the Roman church as the 'chief pastor.'" The united church, Mr. Stauffer continues, will be more than a federation of denominations; it will be a complete answer to our Lord's prayer "that they all may be one." The newspapers and other pastors have taken up the subject for considerable discussion.

Notice of the death of E. L. Allen, of Homestead, Pa., expresses the deep sense of bereavement felt by the church there and its pastor, Ross E. Wood. Mr. Allen was one of the best known and most faithful of Disciple ministers in western Pennsylvania. He had gone to the Topeka convention in October. Remaining to visit his son in Kansas City, he was taken ill there and died of heart failure, November 15. The funeral services were held in the Homestead church of which he had been a member for many years. Dr. Wallace Tharp, of Pittsburg, preached the sermon. Mr. Allen had been a soldier and sailor as well as a minister and possessed a poetic temperament and warm, lovable nature.

First Church, Springfield, Ill., showed itself alive to its social opportunity during the holidays. In its weekly leaflet the following note was printed: "Our church is interested in all efforts to promote social welfare. Two special ways of showing our thoughtfulness just now are: By declining to patronize grocery stores on Sunday in order that clerks and proprietors may have the day of rest to which all are entitled, and by doing all Christmas shopping early that we may not be responsible for the nerve-racking labor and vicious, long hours which clerks must undergo during the holiday season. The grocers have publicly appealed to the churches to aid

them in keeping closed doors on Sunday. The clerks have not publicly sought our aid, but it will certainly not be less gratefully received."

L. H. Stine, pastor at Aberdeen, Miss., observed the four hundredth anniversary of Protestantism by preaching a sermon on John Calvin. The service was held in the Presbyterian Church and the sermon was published in the weekly paper. Mr. Stine said big things in a big spirit. He was not afraid to praise Calvin, placing him in his true historic situation and interpreting his message as the voice of God for that age. "Calvin placed God in front in state and church and individual life. He saw the hand of God in history, working all things after the council of his will. He bowed his head at the foot of the cross and Christ ascended the throne of his reason where he swayed his sceptre of righteousness. The Holy Spirit discovered the Holy of Holies in his heart where it took up its abode and guided the imperial thinker into the larger light and into the ampler truth. Comprehending the plan and purpose of God, he turned the face of the new reform toward the light and started it toward the future."

J. Irving Brown, pastor at Sac City, Iowa, is to give a series of five lectures before the local Y. M. C. A. on "The Social Principles of Jesus." The Family, the State and the Economic Life come in for special treatment. This is live, fruitful work. Mr. Brown is one of those ministers who insists on declining the ministerial concession on his subscription to The Christian Century. He says, "It is worth more than the \$1.50 to me. It is the most inspiring and helpful paper I receive. You are doing a great work for

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the kingdom." And then he says some other things that make this shy editorial writer blush vicariously for the editors. Thanks, Brother Brown, we will see that you get Dr. Scott's *Life of Jesus* by next mail.

The marvelous evangelistic meeting at Oklahoma City, conducted by Charles Reign Scoville, has surpassed all the records of this evangelist for number of additions in a single meeting. Anybody might have predicted this, however, if he had duly weighed the fact that J. H. O. Smith, the pastor colleague of Mr. Scoville in this meeting, is himself an evangelist of the first rank in experience, temper and achievements. Bringing Scoville and Smith together was bound to make a conflagration. An editorial in the Oklahoma City Times makes the interesting point that the success of such a meeting enhances the attractiveness of the town to those in other parts seeking a future home. The same paper says the members of all churches have aided the Disciples and a goodly number of the converts will unite with the various congregations of the city. There has been no sectarian discord manifested. New local churches will be organized as a result of this meeting.

In a strong paper on the "Lost Power of the Church," read before the United Pastors' Association of Lima, Ohio, George W. Watson, pastor of the Disciples Church there, called the church back to the deeper spiritual realities it is in this age in danger of forgetting. "I have never been very strenuous," he says, "in advocating a return to the spirit and ideals of ages gone by. I think in most things we are far in advance of our sires. I have no longing for days without daily papers, steam and electric cars, automobiles and flying machines. I like to think that the 'world do move,' even though it uses the agency of an automobile or airship. But I do think that we could well wish for a return of the days when man lived in the consciousness of divine reality; when men felt an infinite and precious relationship between the human and the divine; when men were not only conscious since 'God's in his heaven, all's right with the world'; but when men were ever conscious that God is everywhere in his world, in every experience of life. For a return of these days you and I can well afford to work and pray."

Ashley J. Elliott

We recently recorded the sad passing of Ashley J. Elliott, Peoria's Christian business man, whose hand and heart were in so many of the activities of the kingdom of God. In addition to the notice by Carey E. Morgan, his life-long friend published some weeks since, we present herewith a tribute by his pastor:

While his loss to the railroad business is great it is very much greater to the moral and religious interests which he so passionately served. He was a very busy man who yet and always put the kingdom of God first. Note the positions he filled at the time of his death. Manager of the Illinois and Iowa Demurrage Bureau, representing 66 railroads with more than 5,000 stations covering five states; secretary of the Peoria Division of the American Association of R. R. Superintendents; member of the board of directors of the Peoria Associated Charities; trustee of Eureka College; chairman of the endowment committee of Eureka College; member of the executive committee of the Illinois Y. M. C. A.; chairman of the board of directors of the Railway Y. M. C. A. of Peoria; director of the Peoria Y. M. C. A.; deacon in the Central Christian Church; superintendent of the West Bluff Bible School. Last year he served as superin-

tendent of the City Union S. S. Association and also taught a large men's Bible class in the Central Church. And he was not a mere figure-head in all these positions. He was sought for by his great ability and willingness to serve and did serve them all by systematizing his work and time so that every moment was used. He loved the church with a great passion and served it through both evil and good report. He had often said that he would go to church till he was carried out, which he literally did. He attended our state and national gatherings and made many forceful and helpful addresses there and elsewhere. He was at Topeka and rejoiced in the conference on unity and reported it to the home church. It need not therefore be said that



The Late Ashley J. Elliott.

he will be missed. His going seems an irreparable loss. This is emphasized by the sadness throughout the city of Peoria and the scores of letters and telegrams from all parts of the country.

W. F. TURNER.

Peoria, Ill.

National Benevolent Association's Doings

J. F. Greene and wife, of Winder, Ga., have succeeded R. A. Hovious, as superintendent and matron of the orphanage at Baldwin, Ga. Mr. Greene has been a preacher for many years. He thinks that next to preaching the Gospel is the work of the training of the orphan and neglected children into Christian manhood and womanhood.

J. F. Davis, who at one time efficiently represented the Benevolent Association in Indiana, will return to the work of helping to provide for the widow and the orphan. The orphan's cry still finds an echo in his heart.

The association's annuity plan is growing in popularity. It has more good annuity propositions under consideration at the present time than it has had altogether in the last two or three years.

The association is taking up anew the work of establishing a great hospital in Kansas City. The success of this great enterprise is practically assured. The amount needed is \$250,000. Of this amount \$160,000 has been subscribed. An office has been opened in the Commerce Building, in Kansas City. From this office the campaign will be conducted until the victory is won. The subscriptions are open.

Work has been resumed on the building, which is being erected in Dallas, Texas, for

a Home for the Aged. It will now be pushed to completion. About fifty applications are on file. The rooms must be furnished at \$100 each. Send in the amount for a named room.

With living as high as it is, the problem of caring for 400 children is a serious one. Some of the homes are in debt.

St. Louis.

JAS. H. MOHRTER.

Cotner University

Cotner University opened its fall term on September 12-14 with the best enrollment in the history of the institution. In the liberal arts department of the university there are twenty-seven teachers. For the writer, the work of serving as a college president was a new venture. Not, however, that in going to Cotner it meant going to a new field. It was at Cotner that he spent, as a student, five years of the most profitable time in his life. Neither was university life new, for nine years of his life have been spent in college and university life. But the office of president of so great an institution as is Cotner brought a sense of fear and trembling. After two months of school, the writer is glad to be able to say that he is just as happy as he can be in his new work. It is a delight to work with the splendid men and women that constitute our teaching staff. Our faculty is efficient in ability and noble in character. It is indeed a joy to be associated with these noble men and women.

We have a large number of ministerial students in the university this year that do preaching on Sundays. These young men are doing most excellent work for the churches. There is a great demand for our young men. There is a dearth of preachers in this western country. What would become of our cause out here were it not for the splendid band of young men that are going out from Cotner every year is hard to tell. It would suffer great loss. Cotner in this respect is doing a great work for God. Cotner University stands as a lonely sentinel in this great northwest country. There is no other church school in our brotherhood between us and the coast. God has given us a great field to cultivate. The future of Cotner is assured. The university is out of debt, with some endowment. The charter of the university is so drawn that the school cannot go into debt. The only way that we can go is "forward." And that is the way we are going to go. We are going forward, and we are going to continue to go forward. To make Cotner University what it should be is the one great aim of our life. We shall pour a life into it. We thank God for the opportunity to give a life to such a noble end. To all that love the Lord Jesus Christ we give a hearty invitation to help us in this task. The church college is basic to our whole work.

WILLIAM OESCHGER,

Chancellor of Cotner University.

Bethany (Lincoln), Neb.

The 1911 Front Rank Campaign

The first Front Rank certificate of the new year has been issued. It goes to the Bible-school of Montreal, Quebec, Canada. The superintendent of the school is George H. Beaman. Two items have been cared for satisfactorily in the Front Rank Standard, namely, Bibles and Workers' Conference. The school is working on the other four. To Montreal belongs the honor of holding the first certificate for the new year.

The official application blanks for securing these certificates are now off the press and are in the hands of the state Bible-school superintendents. As rapidly as possible they

are being sent to the local schools caring first for the schools that have requested them to be sent. Within a very few days many of these schools will be heard from.

The month of January is to be used in a great campaign for issuing these certificates. The new year comes in on Sunday and this is evidence that Sunday-school work is to hold first place in the attention of all the people. We want to begin the campaign on that day in dead earnest and before the first Sunday in February rolls round at least 1,000 certificates should be in the hands of the local schools.

It is understood that any school is eligible to receive this certificate when it has cared satisfactorily for any one of the six requirements of the Front Rank Standard. The certificate fee, \$1.00, should be sent directly to the office of the American Society, but need not be sent until the school is ready to complete all requirements. The important thing now is for the application blank to be filled and forwarded to the state superintendent for his approval. If you have one item satisfactorily cared for, the beautiful Front Rank certificate will be forthcoming with its proper seal.

A leaflet of explanation and direction will be sent with the application blank upon request. January should see great advances made in this campaign which means so much for the increasing of the efficiency of our Sunday-schools. Address your state superintendent or the American Sunday-school superintendent at once.—ROBT. M. HOPKINS, Cincinnati, Ohio

A Team Work Brotherhood Campaign

The Brotherhood of Christian Men is to manage a campaign of men's meetings throughout the Central States for the month of January and part of February. About forty of the leading cities will be reached. In this campaign the different interests are to be associated in an intimate way. The American Christian Missionary Society, the Foreign Christian Missionary Society and the Benevolent Association will each have speakers, and in this way the whole circle of missionary interests will be represented. A Brotherhood secretary will be with the team. Night meetings will be held in all of the cities in this tour. No collections will be taken. These meetings will be especially for men. The plan will be to give our men a comprehensive bird's-eye view of our whole missionary and benevolent enterprise. It will be a concerted mass effort for educational and inspirational purposes. Nothing of this kind has ever been planned before for

THE YEAR BOOK

OF THE DISCIPLES OF CHRIST

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OF THE

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I. N. McCASH, GRANT K. LEWIS, ROBERT M. HOPKINS, Editors.

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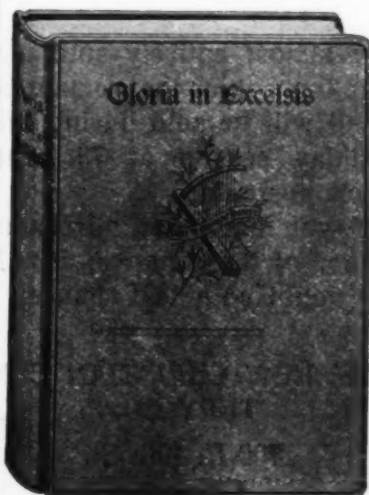
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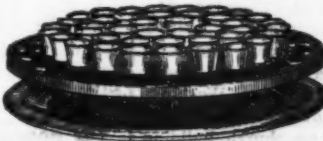
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Good News From Denver

The average attendance in the Sunday school, of the South Broadway Church, in November, was 406. The attendance for the corresponding month last year was 361. Fifty members of this Bible-school have entered the fellowship of the church within the last two months. The school is graded with a qualified superintendent over each grade.

It is unusual for a Lord's Day to pass without additions to the South Broadway Church; but, last Sunday the following unusual letter was received:

"The Capital Hill Baptist Church, Denver, Colorado, to the South Broadway Christian Church, Denver, Greeting:

Dear Brethren: This certifies that a member of this church in regular standing, having expressed a desire to change denominational relations, is, at his own request, sympathetically commended by us as worthy of Christian confidence and love.

"Grace be with you and peace from God the Father, and the Lord Jesus Christ."

"By Order of the Church."

This letter indicates an increasing fraternity. At any time any member of the South Broadway Church who "desires to change denominational relations" a letter will be granted, if the person expressing such desire, is "worthy of Christian confidence and love."

Our congregations in Denver are well manned and prosperous. They are coming into a more intimate and practical fellowship for aggressive evangelistic work. Tuesday evening, Dec. 13, there will be a fellowship meeting of our official boards at the Central Church.

The pastor of "the mother church," Geo. B. Van Arsdall, is our leader in Denver, and Colorado. The congregation to which he ministers is in better condition than for a number of years. Additions are frequent.

The Berkeley Church is enlarging its house of worship for the accommodation of its larger, and increasing audiences. During the summer one or more Bible classes have been compelled to meet in the open. There was not room for them in the house of worship. J. A. Shoplough is pastor.

The Highlands and the East Side churches are in the midst of building work.—J. E. Pickett and J. B. Haston, pastors.

Leonard G. Thompson, after twelve years of effective service for our state missionary society, has resumed pastoral work. He is located at Littleton, a suburb of Denver. Brother Thompson was a model state secretary.

Last summer a church was organized at Englewood, another Denver suburb. Sidney M. Bedford, a post graduate student in the University of Denver, is pastor.

The other day the corner-stone of a chapel was planned at Edgewater, a section of Denver. The movement at that place was inaugurated, and is fostered by T. T. Thompson, former pastor of the Elyria Church.

Denver, Colo.

B. B. TYLER.

American Mission Notes

For the month of November, the increase in offerings from our Sunday-schools over the same period last year amounted to \$1,185.86. We rejoice in this record.

One of the most encouraging things in our Western Pennsylvania field is the beginning of a new work at Marianna, Washington Co. This is a new town with a population of 3,000. There is no church building either Catholic or Protestant anywhere

within a reasonable distance of these 3,000 souls. The Disciples have started a Bible-school which is now meeting in a small room on the second floor of a rented building. We have succeeded in finding 38 Disciples in this vicinity. Many of these are above the average in stability and intelligence. A good lot, well located, has been purchased. An appeal was made to the Pittsburgh-Buffalo Coal Co., which is operating in the town, and they responded with a donation of 100,000 brick f. o. b. Marianna and \$500 in cash. We shall be able to raise among the scattered Disciples now on the field \$2,500 or \$3,000. We shall begin operations for a new building as soon as the weather is suitable in the spring. There is no preacher on the field and F. A. Bright has been giving a good deal of attention to these scattered brethren and up to this time has done about all that has been accomplished. We shall have a good congregation there within the next year.

Gary, Ind., sends this word for its monthly greeting: We started in June without a member or an organization. Now we have nearly one hundred and twenty-five in the service and most of them are active. This month we bought lots. They are splendidly located in the heart of the best residence section. The cost was \$2,250, and in a congregational rally on a recent evening our members subscribed \$1,500 in thirty minutes. We are planning to build within the next six months. Nothing short of a national calamity can keep Gary back. Nothing short of disloyalty to Christ can stop the growth of this church.—Nelson H. Trimble.

GRANT K. LEWIS, Sec'y.

Notes From the Foreign Society

The Advisory Committee of our China mission writes: "Why do you suppose we have a union university in Nankin? Do you think we were laying aside our plea when we entered into that union with others? It is because missionaries are standing so close to the Bible that union missionary work is now possible. The Presbyterian and Methodist Boards are telling their missionaries that they are not in China to represent Presbyterianism and Methodism, but Christ. And we trust that our missionaries in China are not representing a body of people, but Christ."

The medical missionaries of all the Protestant Boards in Central China are working to found a union Christian medical school for the training of native Christian physicians. Our people can have an equal share in this school if we provide \$2,000 for property and \$300 a year for running expenses. Shall we enter this union movement?

Word comes from the Congo that the new mission steamer "The Oregon" was to start



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Friends will be glad to know that F. E. Meigs of Nankin, China, who has recently undergone a very critical operation in a Cleveland hospital is rapidly recovering.

R. A. McCorkle reports the best meetings ever held in Osaka, Japan. The crowds increase nightly. There were fifty-three signed the inquirers' cards. He hopes to baptize most of these. All the churches in that part of Japan seem to be prospering mightily this year. Scores have been baptized. Mura Yama Sam, pastor of one of the Tokio churches preached in the meeting, and Professor Aoki, a teacher of music in the public schools at Kobe led the singing. This made a pair which compared favorably with some of the best evangelistic teams in America.

Dr. W. E. Macklin reports an excellent passage. He and his family were well when he wrote. His furlough did him much good. It largely restored his health. It enabled him to see his children, who are in school in America, and afforded him some time to review the subject of medicine in the medical schools.

B. L. Kershner reports nine baptisms at Manila. The work is progressing in all departments. The Teachers' Training Class numbers eighteen and meets twice each Sunday. The school is up to the limit of resources and attendance and the class work is of a satisfactory standard. One evening the students held open house for their friends and gave a special service in the chapel. The room was nearly filled with people, most of whom were students from other schools in the city. The program was enthusiastically carried out.

Mrs. Rioch of Mungeli, India, has had a narrow escape from death. There was a blood clot formed near the heart, and her life was despaired of. The civil surgeon rode thirty miles through the hot sun to attend her. With the blessing of God upon his skillful and devoted services, Mrs. Rioch is now recovering her health.

H. A. Eicher and Miss Mary Stanley were married in Bombay, October 14. They are now both studying the language and assisting in the work as they are able.

STEPHEN J. COREY, Sec'y.
Cincinnati, Ohio.

Church Extension Notes

Since the National Convention the following churches have completed their buildings and received loans from the Church Extension Society: Austin, Texas, West Side, \$2,500; Big Sandy, Texas, \$600; Shelbyville, Tenn., \$5,000; Tyrone, Okla., \$800; Adair, Okla., \$750; Ranchester, Wyo., \$500; Salinas, City, Cal., \$1,500; Sumter, S. C., \$2,000; Paonia, Colo., \$6,000; Denver, Colo., East Side, \$3,500; Jackson, Miss., West Side, \$1,200; Harlan, Ind., \$1,000; Butler, Pa., \$7,000. This is a total of \$32,150.

Only five loans were granted at our Board meeting, December 6, three of these were promised out of the Logan Trust Fund at 6 per cent, as follows: Anderson St. Church, Knoxville, Tenn., \$1,200; Maxwell St. Church, Lexington, Ky., \$2,400; Livingston, Tenn., \$1,800; Washington, Pa., Second Church, was granted \$3,000 6 per cent annuity money and Chicago Heights, Ill., was promised \$6,000 annuity money. All of these congregations would have been embarrassed by liens unless our board had granted these loans. It would be a good thing if people could send annuity money to our Board at this time to help us assist these needy churches that must build houses or lose their hold on the community. Write to G. W. Muckley, corresponding secretary, Kansas City, Mo., about the Annuity Fund.

Forty-five churches have had applications filed for three months aggregating \$91,700, earnestly soliciting loans to help them com-

plete their buildings. Comments will be made in this paper next week concerning the advantages of making these loans and helping these churches to house themselves. A great brotherhood like ours ought not to put our struggling churches to shame by refusing help to them when they need money with which to erect necessary buildings. When will our brotherhood understand the great and continuous demands made by a growing religious body upon our Church Extension Fund?

These forty-five churches that are appealing for aid are distributed as follows, all over the United States: 1 in Arkansas; 1 in Colorado; 1 in Idaho; 3 in Illinois; 1 in Indiana; 1 in Iowa; 1 in Kansas; 1 in Kentucky; 3 in Minnesota; 2 in Missouri; 1 in Mississippi; 1 in Montana; 1 in Nebraska; 7 in Oklahoma; 1 in Oregon; 1 in South Dakota; 1 in Tennessee; 9 in Texas; 2 in Virginia; 2 in Washington; 2 in West Virginia.

The following gifts have been received since October: Thos W. Phillips sent \$2,000 to be added to his Name Fund with the understanding that our Board make a loan of \$7,000 to Butler, Pa.; a friend in Iowa sent our Board \$500 on Annuity Plan and \$1,000 was also sent by a friend in Illinois. Oklahoma was honored by an annuity gift of \$500 sent in by the daughter of Edwin T. Lane of

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COMMENTARY

1911

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Oklahoma City. This makes 287 gifts to the Board of Church Extension on the Annuity Plan.

The entire month of November was given by the corresponding secretary to the conventions in Mississippi, Alabama, Georgia, South Carolina and Florida. Sixteen churches were visited during this time for the purpose of securing payment of loans due the Board of Church Extension. The churches visited did nobly in paying up their debts, aggregating several thousand dollars, in order that other churches without homes might use the money to secure their buildings. This was a noble endeavor of these churches actuated by the spirit of Christ.

All remittances should be sent to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

Board of Church Extension.
G. W. MUCKLEY, Cor. Sec.

A Visit With Some Western Indiana Churches

Knox.

Knox is a town of 1,600 people, the county seat of Stark county, Indiana, and the location of a small but hopeful Disciple Church. It has about 120 members and owns a neat house of worship built of cement blocks. The building is well-equipped for Sunday-school work and is also furnished with an excellent pipe organ.

The minister here is Lyman E. Page, who came here from Alabama nine months ago. He is a business man with wide and successful experience which he brings to bear, in a very efficient manner, upon his ministry. He is a very effective pastor and keeps in close touch with his people. Mrs. Page is a most admirable helper. She possesses fine executive ability and manifests genuine devotion to the church. These people, their children grown and gone, are now pouring their very lives into the Knox church. The church should rally to their support in every possible way. The Knox church is facing a fine opportunity. With such a minister as Mr. Page and such a Sunday-school superintendent as Mr. Guy Wells, the entire church should bestir itself to do its very best in winning the town. The women of the church seem to be a wide-awake set, but the men, as a class, are not so alert.

Rensselaer.

Rensselaer is a town of 2,500 and is the county seat of Jasper county. It has a good Church of Christ, which was organized about 1888, and which built its present beautiful and commodious house of worship in 1905. The minister is George H. Clark who has been there six years and has done a most excellent work. He stands in fine repute in the city. The Sunday-school superintendent is Mr. J. N. Leatherman who is striving to bring his school up to the modern standard. The school is about to introduce the graded lessons.

Monticello.

Monticello, twenty-five miles southeast of Rensselaer, is the county seat of White county and has a population of 3,000. It contains only three churches, all of which are healthy, vigorous bodies. The Christian Church is the weaker, numerically, of the three, but it has the reputation of being the most active. The pastor is F. M. Parker, who has been there a little over a year. A year ago this church held a revival and added 140 members to its roll.

Delphi.

Delphi, the county seat of Carrol county, is a town of 3,500 and has a Christian church whose minister is W. H. Milner. J. V. Comb has just closed a campaign there. The meeting did not bring any notable results. The town is stricken with religious paralysis. No church is able to arouse any interest.

H. D. WILLIAMS.

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